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THE

MYSTERY OF THE MAHABHARATA

VOLUME I.

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THE

MYSTERY OF THE MAHABHARATA

BY

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Late Principal Hindu College, and Rector, University of Delhi; Author of Krishna's Flute & Other Poems; Asoka & Other Poems; Etc.

VOLUME I.

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THE MYSTERY OF THE MAHABHARATA VOL. II.
(In Preparation)

THE TRIUMPH OF DELHI & OTHER POEMS

KRISHNA'S FLUTE & OTHER POEMS

ASOKA & OTHER POEMS

As wonderful he beholdeth it; as wonderful he speaketh of it; as wonderful he heareth of it. Yet, hearing it, doth no one understand.

Bhagavad Gita, II, 29.

AS WONDERFUL

I Heard and saw,—and closed my aching eyes.
    I saw and slept:—How glorious was the dream!
And hope and fear and murmurs of surprise
    Were hushed in silence of a joy supreme.

The stars have eyes, the sea a tongue of flame;
    The Earth an ecstasy of deep desire;
And in the heart of all the living Name
    And Form of One who made the world entire.

As wonderful the eye in rapturous gaze,
    As wonderful the low and listening ear,
As wonderful the lips in words of praise,
    May see or whisper or in silence hear

The Truth of Life, the secret of the Soul,—
Yet who can bear the vision of the Whole!

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ABBREVIATIONS

AD.	Apte's Dictionary
*A*di P.	*A*di Parva
Agni P.	Agni Pur*an*a
Ait-*A*r. Up.	Aitareya *A*ra*n*yaka Upanishad
Anu. P.	Anus*a*sana Parva
*A*sram. P.	*A*sramav*a*sika Parva
A*s*va. P.	A*s*vamedha Parva
AV.	Atharva Veda
BhG.	Bhagavad G*ita*
BhG. P.	Bh*a*gavad Pur*an*a
Bh*i*shma P.	Bh*i*shma Parva
B*r*ih. Up.	B*r*ihad*a*ra*n*yaka Upanishad
Chh. Up.	Chhandogya Upanishad
Dro*n*a P.	Dro*n*a Parva
Ency. Brit.	Encyclopædia Britannica
*I*sa Up.	*I*sa Upanishad
Kar*n*a P.	Kar*n*a Parva
Ka*t*ha Up.	Ka*t*ha Upanishad
Kaush. Up.	Kaush*i*taki Br*a*hma*n*a Upanishad
Kena Up.	Kena Upanishad
MBh.	Mah*a*bh*a*rata
Mah*a*pra. P.	Mah*a*prasth*a*na Parva
Mait. Up.	Maitr*a*ya*n*a Br*a*hma*n*a Upanishad
Matsya P.	Matsya Pur*an*a
Maus. P.	Mausala Parva
Mu*nd*. Up.	Mu*nd*aka Upanishad
MWD.	Monier William's Dictionary
Nigh.	Nigha*nt*u
Nir.	Nirukta
Ny*a*ya Dar.	Ny*a*ya Darsana
Pra*s*na Up.	Pra*s*na Upanishad
RV.	*R*ig Veda

ABBREVIATIONS

Sabh*a* P.	Sabh*a* Parva
*S*alya P.	*S*alya Parva
S*a*ñ Dar.	S*a*ñkhya Dar*s*ana
S*a*ñ. K*a*r.	S*a*ñkhya K*a*rik*a*
*S*anti P.	*S*anti Parva
Saup. P.	Sauptika Parva
SBE.	Sacred Books of the East
*S*Br.	*S*atapatha Br*a*hma*n*a
Sk.	Sansk*r*it
Str*i* P.	Str*i* Parva
SV.	S*a*ma Veda
Svarga P.	Svarg*a*roha*n*a Parva
*S*vet. Up.	*S*vet*as*vatara Upanishad
Tait. Up.	Taittir*i*yaka Upanishad
Udyoga P.	Udyoga Parva
Up.	Upanishad
V*a*j. Up.	V*a*jasaneyi Samhit*a* Upanishad
Vana P.	Vana Parva
Ved. H.	Vedic Hymns
Ved. S*u*t.	Ved*a*nta S*u*tras
Vir*at*a P.	Vir*at*a Parva
Vish*n*u P.	Vish*n*u Pur*an*a
WYV.	White Yajur Veda

SYMBOLS

Long vowels are printed in italic type; so are Lingual or Cerebral letters, *t*, *t*h, *d*, *d*h, *n*. Palatal *s* is as in *s*ure; and *r*i is a vowel as in merrily. Visarga is *h*; and Anusv*a*ra is ñ in the body of the book, and *n* in the footnotes.

Errata

P. 142, bottom. *For* Ether (Purushic) *read* Ether (Prak*r*itic); and *for* Ether (Prak*r*itic) *read* Ether (Purushic).

PREFACE

TO

THE MYSTERY OF THE MAHABHARATA

The Mah*a*bh*a*rata is so widely known as a great and fascinating story of ancient India, that perhaps an apology is needed for interpreting it as a picture of pure Philosophy. But I hope lovers of the story would find their interest enhanced and not diminished by this presentation. It has, however, been suggested to me to indicate the best manner of approach to the subject. For obvious reasons I have had to refer to Vedic literature, Upanishads, and the Systems of Hindu Philosophy, and base the whole idea of the work on principles, energies, and laws; for this is what the Mah*a*-bh*a*rata really is. But I have tried to be as simple and concrete as possible. The reader would be well-advised in going through the Introduction first, and acquainting himself with the principles of the Six Systems of Hindu Philosophy as soon as possible; and when this is done, he would find the interpretation of the Story easier than he imagines. Should he, however, find it difficult to grasp the idea of the Systems of Philosophy all at once, he might glance through them, and pass on to the Construction of the Story of the Mah*a*bh*a*rata (p. xxii), and return to the philosophical Systems afterwards. Once he has realised that the Story *is* a picture of Philosophy, it would be easy for him to understand the idea of the whole.

Then it is necessary to have an elementary idea of the form, structure and action of the organic Cell; for it is the Cell that constitutes the basis of all theories and speculations

of the Hindus, from the tiniest forms of life to Brahm*anda*, the Golden Egg of the Creator of the universe. This is given in Chapter III, which explains, in some detail, also the principal Systems of Hindu Philosophy. When the reader has grasped the idea of the Cell, he would find how easy it is to construct upon it the whole fabric of Hindu Science, Philosophy, and Religion. As the subject is new, and its conclusions wide and far-reaching, I have thought it necessary to limit myself severely to facts, and would ask the reader to bear with me for any omissions of style. I hope he would be convinced that the Sacred Books of the Hindus are pictures of systems of thought, written in a peculiar form or Sansk*r*it. In any case nothing is more valuable than understanding criticism in a work of this character.

The First Volume ends with the Gods of the Vedas, and the Second will contain an examination of the Story of the Mah*a*bh*a*rata. But, in order to give an idea of the whole, I have added a brief explanation of the main incidents of the Story in the Introduction, as it might be helpful in fixing its true scope and character. While examining words and names in accordance with the method of letter-analysis, I have, in a number of cases, omitted to give a full explanation of letters in the Introduction, as I did not wish to burden it with too many details. This will be done in the Second Volume; but the reader can easily get all the meanings by reference to Chapters VI and VII, dealing with the Sansk*r*it language and the method of interpretation.

1st April, 1931.

N. V. T.

THE MYSTERY OF THE MAHABHARATA

INTRODUCTION

The idea of the Mah*a*bh*a*rata, as a great picture of a great Philosophy of Life, occurred to me almost like a dream. I have pursued it for nearly eight years; and the result of my study, relating to the Vedas, is contained in this volume; and that, relating to the Mah*a*bh*a*rata, will follow in the next. My study of the Mah*a*bh*a*rata led me to the Vedas, Upanishads, *S*atapatha Br*a*hma*n*a, and the Systems of Hindu Philosophy; for the "story" is, even as it claims to be, a picture of all sacred philosophy and literature; and it is in this light that I have explained and interpreted it.

It was my intention to publish the work as a whole, from the Vedas to the Mah*a*bh*a*rata, in order that my interpretation might be properly understood. But the work was vaster than I had imagined; and, as a number of persons with whom I had occasion to discuss the subject, desired to see as complete a statement of it as possible without waiting for the end of the whole, I prepared the present volume ending with the Vedas, to be followed by another, relating to my interpretation of the "story" of the Mah*a*bh*a*rata, as soon as possible. The present volume was accordingly written more than two years ago, and printed last year. But I felt that the character of the subject was such that its full significance could hardly be realised without an interpretation of the "story" of the Mah*a*bh*a*rata itself; and so I took the second volume in hand. Though a number of points, dealt with in the first volume have been amplified and explained in greater detail in the second, I have had little reason to alter the conclusions of the first part, and it is issued without any change. The second part, relating to the "story" of the Mah*a*bh*a*rata, will appear at an early date.

The main idea of the present work is that the sacred books of the Hindus, from the Vedas to the Mah*a*bh*a*rata,

described as the fifth and the last Veda, deal with the one problem of all problems,—the Truth of life conceived in various ways. The Vedas examine the different theories of life,—its origin, manifestation, and end—in the form of Hymns; the Br*a*hma*n*as represent the supreme creative energy conceived as Action in Sacrifice; the Upanishads and the Systems of Hindu Philosophy deal with the same subject with less symbolism and more directly; while the Pur*an*as and the great Epics of R*a*m*a*ya*n*a and Mah*a*bh*a*rata describe it in Story-form. And all this can be demonstrated by means of the ancient method of interpretation, based on the analysis of words and names into their component syllables and letters, which has the sanction of all the sacred works of the Hindus. I have dealt with only the Vedas and the Mah*a*bh*a*rata in this manner; but a method that applies to the first and last of the sacred works, must apply equally to all.

I am conscious of the character of the present work and its new point of view, when judged in the light of modern theories and modern criticism, specially those that come from the West. But no student of the original works of the Hindus can, I believe, lightly dismiss this interpretation; for the heart of Hinduism has always held that there is a deep philosophy of life, now lost, behind the "hymns" of the Vedas, the "sacrifices" of the Br*a*hma*n*as, and the "stories" of the Pur*an*as and the great Epics; and this is also the old traditional belief. And in the light of this method of letter-analysis, the sacred works of the Hindus are easily found to admit of this view. But if this be correct, the principal Sansk*r*it works will all require a new interpretation, not only in the mass, but in detail; and this is beyond the power of a single individual, however devoted to his task. I therefore hope that some others also may feel interested in the work and assist.

Key to Sacred Works

The Law of Life: Brahmanda. The reader will find little difficulty in grasping the main idea of the subject. The whole conception of Life, as understood by the Hindus, is based on the organic Cell or Ovum, the first and final form of

all manifest life, out of which has been evolved the great ancient idea of Hira*n*ya-garbha or the Golden Foetus, Brahm*and*a or the Ovum of Brahm*a*, the Creator of the universe; for it is said "As it is in the Cell, so is it in Brahm*anda*."[1] All manifestations of life, the meanest and the mightiest, are conceived as created out of this one pervading, omnipotent energy; and held together by one fundamental, universal Law. Nor will there be any difficulty in understanding the method of interpretation, in the light of which the sacred works of the Hindus are seen to relate to but different ways of expressing different theories of life, as arising out of the conception of the universal Ovum or Cell. According to this idea the Sansk*r*it language itself is conceived as a picture of Brahm*and*a,[2] reproducing, by means of its vowels and consonants, general structure, Sandhi rules and grammatical forms, the idea of the nucleus, cytoplasm, centrosomes and chromosomes of the Cell; and the form, action and inter-action of its constituent parts; so that each expression, word or letter might be the mirror of a great science, a great philosophy, and a great religion, all united together in one Truth. This theory of the origin of the Sansk*r*it language will be found to be in harmony with the ancient tradition that the Lord Mah*a*deva played on his "drum", and the notes that arose constituted the letters of the Sansk*r*it alphabet; for the form of the "drum" in action is identical to that of the Universe (Fig. 27, p. 181); and it is this that explains why each letter of the alphabet has so many meanings in Sansk*r*it.

This single, great, and universal Law is found to apply not only to Biology, but also to Physics, Mathematics, Astronomy and Medicine;—indeed, to all that the ancients imagined or knew; and furnishes a key to a proper understanding of their ideas of science, philosophy, and religion as expressed in their sacred works. This might, at first sight, appear to be almost stupendous; but a theory of life may not be rejected merely because of its comprehensiveness. Indeed, no new interpretation of the sacred works can be satisfactory or convincing

1. "Yath*a* pi*nde* tath*a* Brahm*ande*," meaning, "As it is in the Cell (*pinda*), so is it in Brahm*anda*." See Chapters III, IV and V.

2. See Chapters II and VI.

unless it is complete and comprehensive; for these books are believed to be a great store-house of divine and universal knowledge revealed to Man; and the Mah*a*bh*a*rata, regarded as the fifth Veda or the most perfect work of wisdom, is said to be "a lamp, lighting up properly and completely the whole womb of Nature; dealing with the eternal Brahm*a*, the existent and existent-non-existent universe; together with the principles of philosophy, medicine, reproduction, progression, birth, death, re-birth, Time, Space, Sun, Moon, Planets and Stars;"—indeed, all that the human mind can imagine or understand;—and it is described as the great source of knowledge in the universe.[1] Hence no new interpretation of the sacred works of the Hindus can be satisfactory, unless it can show, in a scientific and systematic manner, how the Vedas can be accepted as divine, or the Mah*a*bh*a*rata as a great source of universal knowledge; and so all other works, each in its degree.

That the task is difficult, cannot be denied; but it cannot be beyond human capacity; for that which has been conceived, can equally well be interpreted by man. But, when we come to examine the ideas of the universe, as understood by the ancients, they appear to be remarkable, not for their complexity, so much as their simplicity; and it is in its simplicity that we have the one and only great test of Truth.

FUNDAMENTAL IDEAS. Leaving aside details, which have been dealt with in the following pages, the fundamental ideas of the ancients may be summed up as follows[2]:—

(1) The whole universe is created out of Purusha and Prak*r*iti, the male and female energies of life; but whether Purusha or Prak*r*iti is its first and original source, or the two are united together from the very beginning, it is difficult, if not impossible, to know.

(2) The most elementary form of life is the Cell; and such is also Brahm*anda* or the Cell of the Universe. Each object of life is created out of it and formed in its image, containing all the energies and characteristics of the parent

1. See Chapter I.

2. See Chapter III.

Cell. And so it is said "As it is in the organic Cell, so is it in Brahm*and*a."

(3) The universe is partly manifest and partly unmanifest. The unmanifest is the Heart, and out of it are created the seven manifest energies of life;—Buddhi, Mind, and the five elements, Ether, Air, Fire, Water and the element Earth. These, with their properties, characteristics, and modifications, constitute all manifest life.

Method of Interpretation[1]. These are the simple and basic ideas of the ancients; and it is by examining them in different combinations and from different points of view, that they have constructed their systems of thought and religion, each to be a picture of a great idea of the universe. And it is in the same light that they have, in my opinion, constructed a new language, Sansk*r*it, to be a living, moving form of imperishable Brahm*and*a[2]. It is unnecessary to relate how I came to this conclusion; it is enough to point to its significance; and its test is the interpretation of the sacred works themselves.

But the reader is not obliged to accept this theory of Sansk*r*it, as a new creation of the genius of man, to be able to accept the interpretation of the sacred works. This theory of the origin of Sansk*r*it, as a picture of Brahm*and*a or the organic Cell, only serves to explain the peculiarities of its general structure, grammatical rules, and the different meanings attaching to each letter of its alphabet, which have apparently little connection with one another. But so long as we accept the dictionary meanings of letters, the actual method of letter-analysis, as applied to both the Vedas and the Mah*a*bh*a*rata, will stand; and the authority for its application is to be found in every sacred work of the Hindus.

Result of Interpretation. Problem of the Mahabharata. That this system of interpretation should lead to some extraordinary results in lighting up hidden recesses of ancient thought, or explaining ideas never fully understood before, is only to be expected. Indeed, it depends for its very acceptance not only on its general application to all the ancient sacred works of the Hindus, but also on its ability to harmonise them all into one whole; and explain what has, at least for many

1. See Chapter VII. 2. See Chapter VI.

years, never been properly understood. And perhaps there is nothing in the world more wonderful than the ancient works of the Hindus, or more amazing than the Pur*a*n*a*s or the "story" of the Mah*a*bh*a*rata. It is impossible to conceive of a more difficult, and yet a more fascinating problem than that presented by this "story" of the Bh*a*rata race. The field it covers is so varied and vast, and the subjects it treats of so diverse and conflicting, that the mind is easily dazed by the splendour, mystery, and confusion of it all. It claims to be the essence of the four Vedas, and the fifth Veda itself;—the source of all knowledge and wisdom, dealing with all that has been known or ever can be known. "That which is in this, is elsewhere: that which does not occur here, occurs nowhere else;"[1] thus it is said. Yet how far does the actual *Story* bear this out? Beyond the Celestial Song of the Bhagavad G*i*t*a*, repeated in the Anu-g*i*t*a*, and the discourses of Bh*i*shma in the *S*anti and Anus*a*sana Parvas, and a few scattered references to morality, philosophy, and religion, there is little in the story itself that can inspire the mind or elevate the soul. Indeed, as the story is ordinarily understood, there is much to repel and little to attract in the life-history of the Kauravas and P*and*avas, or the account of their adventures and deeds. Right up from the story of Gang*a* and *S*antanu and the birth of Vy*a*sa, to the close of the battle of Kuru-kshetra, strange and extraordinary events take place which can only shock the moral sense, and dull and deaden the higher sensibility of man. And it is only a vague, undefined feeling that the whole conception is somehow divine, and that somewhere there is a missing link now lost, and a mysterious meaning at present ununderstood, that has prevented the work from tainting the very springs of Hindu life. The problem is, indeed, a most extraordinary one. From the very beginning we get strange accounts of the birth of the principal characters of the Epic:—sages losing self-control; a *R*ishi practising Niyoga; and even the great Sun himself compelling a young, innocent virgin to his will. Then there is the story of mother Gang*a* drowning her seven sons as soon as born, and separating from her husband when at last he remonstrates. The great hero,

1. MBh. Svarg. P. XVIII, v, 46.

Bh*i*shma, carries away by force the three daughters of the King of K*a*si; and Arjuna, going out to practise Brahmacharya, marries three wives instead; carrying away by force the sister of K*r*ish*n*a himself, and that too at K*r*ish*n*a's own suggestion. Then there is the Gambling Match, played openly with deceit; and Yudhish*t*hira, knowing that it was so, stakes away his wealth, kingdom, brothers, himself, and Draupad*i*,—all. And then the spectacle of the insult and exposure of Draupad*i*, in the very presence of heroes, kings, elders and preceptors; and not a voice, not a word is uttered by the great ones in protest to prevent the deed. It is unnecessary to refer to more incidents of this character; and we might pass on to the great battle of Kurukshetra. Apart from the question, whether K*r*ish*n*a, the Supreme Purusha himself, was justified in asking the P*and*avas to fight, not for a whole or half of a kingdom, but for the sake of getting five villages alone, which they demanded in order to spend their lives in peace,—with the result that millions of men were slain and millions of homes rendered desolate,—one might ask whether the conduct of K*r*ish*n*a in the course of the battle itself was proper or just. Not a law of honour but was broken, not a rule of chivalry but was transgressed by the P*and*avas; and all at the instance of K*r*ish*n*a, the Supreme Creator Himself. Dro*n*a is killed by means of a lie, uttered by Yudhish*t*hira at his suggestion; it is he who leads Arjuna to shoot Bh*i*shma when the latter has laid down his arms; it is he who clouds the last rays of the setting sun to deceive Jayadratha, to enable Arjuna to slay him before sunset as he had vowed; it is he who presses Arjuna to strike Kar*n*a when his chariot has got stuck in the ground and he asks for some respite to extricate it; and it is he at whose suggestion Bh*i*ma, contrary to all rules of the combat, hits Duryodhana on the thigh, and strikes him dead. And, as if all this were not enough, by a strange irony, K*r*ish*n*a is hailed as Supreme Purusha and Creator of the universe by the very people he has helped to slay.

Judged by the standards of civilized people, the actions attributed to K*r*ish*n*a and other heroes and gods are so reprehensible, that there are many who hold that the Mah*a*bh*a*rata gives an account of a semi-barbarous age, when

the very idea of God was copied from the low standards of human conduct and life of the day; and they believe that there is nothing surprising in K*r*ish*n*a, a powerful prince, a popular hero, and a shrewd and practical man of affairs, being deified into the Supreme Creator of the universe, in course of time. This, according to them, is a common characteristic of all the great ancient epics of the world; and they would explain away the magnificent episode of the Bhagavad G*i*ta and other philosophical, moral and spiritual discourses scattered throughout the work, as interpolations of later times, introduced to partake of the popularity of the original story, and so pass current among the people.

Real Character of the Mahabharata. But the real character of the Mah*a*bh*a*rata is what is described in the book itself (Chapter I), as a wonderful picture of the universe; and the whole "story" is written in a peculiar form of Sansk*r*it, which, while it appears to be a narrative, is really a picture of great ideas and systems of thought, when interpreted in the light of the ancient method of letter-analysis. And then all the strange and extraordinary events and disgraceful and dishonourable deeds, are found to be but a beautiful exposition of great and sublime ideas; and all the error is due to a misunderstanding of the original context. This is the significance and the result of this method of interpretation.

But the interest of the reader is not limited to textual exposition alone. The sacred books of the Hindus claim to be a store-house of universal knowledge; and so the student of Biology will see in the idea of Brahm*and*a and the structure of the Sansk*r*it language, the different constituents of the organic Cell, and the action and inter-action of its parts. The student of Physics will come across ideas relating to Heat, Electricity and Magnetism; Time Light, Sound, Space, and the properties of Matter; and see, with the student of Philosophy and Religion, how the three great energies of life, Heat, Electricity and Magnetism, have become the basis of the three principal systems of Hindu thought,—Ved*a*nta, Yoga, and S*a*ṅkhya—on which have been reared the three corresponding systems of religion which had their birth in India,—associated with the names of Vish*n*u, *S*iva, and Buddha

respectively. The student of Astronomy will see how the Solar system is reproduced in the days of the week, from Sunday to Saturday, and yet why the order of the days is different to that of the planets in the sky; and he will find that our planet Earth is not the same as the element of that name; and that the Moon is a higher energy than our Earth, directing, together with the Sun, its course of life. Then there is the theory of Astrology, relating to the bearing of the planetary system on human life; of Medicine and the cause and cure of disease; of Arithmetic and the significance of numbers; followed by what relates to the four forms of organic life,—the Viviparous, born from the womb; the Oviparous, born from eggs; the Vegetable kingdom, and Germs;—together with the four Ages of Time, the four castes, the incarnations of God, and the sacrifices, religious forms and ceremonies of the Hindus.

But above all this knowledge, born of the exercise of the senses, the inquiry of the Mind, the flight of the Imagination, or the calm, deliberate judgment of Reason (Buddhi),—is the Heart, the inmost recess of the Soul, conscious of its own existence and kindred with the Eternal; and it is the problem of the *A*tman or the Soul that is the chief subject of the sacred works above everything else.

This is but a bare outline of a great and mighty civilization to which the ancients were witness in the past; and modern Archaeological research, in India as well as Asia, has succeeded in unearthing a few fragments of it today. How wonderful it was may yet be seen from what has been preserved, though now worn out and decayed, in the religion, laws, institutions, monuments, customs, traditions, and the literature and life of the people of India even at the present day. But how far I have succeeded in giving a correct interpretation of the sacred works in these directions, the reader must judge for himself. I am conscious that this view of mine must give rise to a controversy; but the conclusions have appeared to me to be irresistible, and they must be taken for what they are worth.

The Plan of the Sacred Works

PLAN OF THE VEDAS. The plan of the Vedas is a very simple one. They are composed of Hymns addressed to

different gods,—Agni, Indra, Soma, Rudra, Heaven and Earth, the two Asvins, Varu*n*a, Vish*n*u and V*a*yu, and a number of other gods and goddesses,—all of whom represent but different ways in which the universe may be conceived to have been created out of the union of Purusha and Prak*r*iti. Out of these have been formed the great systems of Hindu Philosophy and Religion; and so the idea of the Vedic gods has been extended to all post-Vedic sacred literature; and it is for this reason that the Vedas are regarded as the last word of authority in connection with all systems of Hindu thought.

PLAN OF THE MAHABHARATA: SYSTEMS OF HINDU PHILOSOPHY. The plan of the Mah*a*bh*a*rata is equally simple, though more elaborately wrought. It is described as the fifth Veda; and so is conceived as an all-inclusive work, containing the scientific, philosophical and religious speculations of the Vedas as well as all post-Vedic literature. We have seen that the ancients believed that all life is created by Purusha and Prak*r*iti, the male and female energies of life; and, logically, the question of Purusha and Prak*r*iti may be considered in three ways. We may hold that the universe is created by (1) Purusha alone; or (2) Purusha and Prak*r*iti combined, united together from the very beginning; or (3) Prak*r*iti alone; and these three give us the three principal philosophical systems of the Hindus,–Ved*a*nta, Yoga and S*a*ṅkhya–corresponding to which we have the three great systems of religion which had their birth in India,—of Vish*n*u, *S*iva, and Brahm*a*,—the last, in after years, associated with the name of Buddha, the Prince of Kapila-vastu (pp. 61-62). Of these the first and third are simple and unambiguous, and each excludes the other completely; but the second may again be examined in three ways: If Purusha and Prak*r*iti are two joint creators of life, we might have in its creation (1) more of Purusha than Prak*r*iti; or (2) equal share of Purusha and Prak*r*iti; or (3) more of Prak*r*iti than Purusha. Thus we get five different ways of examining the problem of the creation of life. In the first Purusha is the sole creator; in the second, the chief creator is Purusha, but Prak*r*iti is associated with him in a minor capacity; in the third Purusha and Prak*r*iti have an equal share in the creation of life; in the fourth the chief

creator is Prak*r*iti, and Purusha is associated with it to a small extent; and in the fifth Prak*r*iti is regarded as the sole creator of life; and corresponding to these five ways we have the five systems of Hindu philosophy,—Ved*a*nta, Yoga, Vai*s*eshika, Ny*a*ya and S*a*ñkhya. Of these Ved*a*nta is usually divided into two parts, P*u*rva M*i*m*a*ñsa and Uttara M*i*m*a*ñsa; and we shall presently see the significance of this division.

THREE ASPECTS OF EACH SYSTEM OF PHILOSOPHY. The relation of Purusha and Prak*r*iti in the creation of life may be expressed in another way. We have seen that the universe may be said to have been created by (1) Purusha alone; (2) Purusha and Prak*r*iti together; or (3) Prak*r*iti alone; and this gives us the three chief systems of Hindu philosophy, Ved*a*nta, Yoga, and S*a*ñkhya. Further we have observed that the ancient Hindus believed that there is one unmanifest energy, the Heart, and seven manifest,—Buddhi, Mind, and the five elements. Of the elements Ether is the first and most important; and it has a twofold character, which in this volume is called Purushic and Prak*r*itic; corresponding to which there are five senses of knowledge and five of action linked together, and two kinds of motion, elliptical and in the form of a wave respectively. Of the five elements Ether alone is creative, and it is characterised by magnetic energy. Thus we get five creative forms of energy (1) Heart, (2) Buddhi, (3) Mind, (4) Purushic Ether, and (5) Prak*r*itic Ether; and these constitute the basic energies of the corresponding systems of thought. Ved*a*nta relates to Heart-energy; Yoga to Buddhi; Vai*s*eshika to Mind; Ny*a*ya to Purushic Ether; and S*a*ñkhya to Prak*r*itic Ether.

Each of the three principal systems of thought,—Ved*a*nta, Yoga, and S*a*ñkhya—has a range of application, and may be looked at from three points of view. Thus Ved*a*nta, holding that Purusha alone is the Creator of life, cannot, even for the sake of argument, agree that he does not exist, or is a mere spectator in the creation of life. But it may regard the following three positions as worthy of consideration,—being associated with its own:—(1) that Purusha is the sole Creator; (2) but if there is Prak*r*iti, it is associated with Purusha in a very minor capacity; and (3) that even if the share of Prak*r*iti

is more substantial, it is still smaller than that of Purusha; and these are the three points of view of Ved*a*nta, which we may call its higher limit, centre, and lower limit. Similarly the principal Yoga has three points of view. Its primary idea is that Purusha and Prak*r*iti are joint creators of life; but this idea of joint creation may be looked at from three points of view, as we have already explained:—(1) that the share of Purusha is greater than that of Prak*r*iti; (2) that the two are equal; and (3) that the share of Prak*r*iti is more than that of Purusha. In the same manner the principal S*a*ñkhya system has a threefold bearing. Holding that Prak*r*iti is the sole creator of life, it cannot, even for the sake of argument, admit that Purusha is the sole creator, or that he has a larger share in the creation of life than Prak*r*iti. But it may, for the sake of clarifying its position, consider the following three points of views:—(1) that Prak*r*iti is the sole creator of life; (2) but if there is a Purusha, he is a mere spectator, and the whole work of creation is done by Prak*r*iti; (3) or if the share of Purusha is more substantial, it is still less than that of Prak*r*iti. Thus each principal system of thought has three points of view; and if we now consider them in terms of energies of life, principal Ved*a*nta, based on the energy of the Heart, extends also to Buddhi and Mind; principal Yoga, extends to Buddhi, Mind, and Purushic Ether; and principal S*a*ñkhya to Mind, Purushic Ether and Prak*r*itic Ether. The whole idea may be represented as follows:—

Creative Energies	Heart	Buddhi	Mind	Purushic Ether	Prakritic Ether
Principal Systems and their Range					
Vedanta	Heart	Buddhi	Mind		
Yoga		Buddhi	Mind	Purushic Ether	
Sankhya			Mind	Purushic Ether	Prak*r*itic Ether
Resultant Systems	*Vedanta*	*Yoga*	*Vaiseshika*	*Nyaya*	*Sankhya*
		Vedanta-Yoga	Vedanta-Yoga-S*a*ñkhya	S*a*ñkhya-Yoga	
Other Names	Maya	Yoga	Dharma	Nyaya	Mahat
Numbers	8	7	6	5	5
or	13	12	11	10	5

Different Aspects of Yoga, Vaiseshika and Nyaya. From this we see how from the three principal systems of thought we get five resultant ones; *viz.*, resultant Vedanta, based on the idea of the Heart; resultant Yoga on that of Buddhi; resultant Vaiseshika on that of the Mind; resultant Nyaya on that of Purushic Ether; and resultant Sankhya on that of Prakritic Ether. Out of these the first and last are exclusive of each other; while the remaining three have different common grounds; and Vaiseshika, based on the idea of the Mind, is common to alll. Further, as we have noticed, pure resultant Vedanta, based on the energy of the Heart, is unequivocal; while resultant Yoga has two points of view: (1) As Buddhi is the first manifest form of Heart-energy, it is the first manifest form of Vedanta; and so, for practical purposes, identified with it; and (2) in itself, it holds that Prakriti is linked with Purusha in the creation of life, but in a very minor capacity. In the same manner Vaiseshika, based on the idea of the Mind, has three points of view: (1) As the lower limit of principal Vedanta, it may hold that both Purusha and Prakriti are joint creators of life, but Purusha is greater than Prakriti; (2) as the centre of principal Yoga, it may hold that both of them are equal; and (3) as the higher limit of principal Sankhya, it may regard Prakriti as having a larger share than Purusha in the creation of life. Similarly Nyaya, based on Purushic Ether, has a twofold character: (1) As the lower limit of principal Yoga, it may hold that Prakriti has a larger share than Purusha; and (2) as the centre of principal Sankhya, it may regard Purusha as a mere spectator of Prakriti, which does all the work of creation. Resultant Sankhya, like resultant Vedanta, is unequivocal; it is based on Prakritic Ether for its energy of life, and holds that Prakriti is the sole creator of the universe.

Pairs of Systems. Further we notice that, while each system has its own energy at the base, we get pairs of systems with an equal range. Thus, the centre of principal Sankhya (Purushic Ether) coincides with resultant Nyaya; the centre of principal Yoga (Mind) coincides with resultant Vaiseshika; and so these may be said to form pairs of associated systems of thought. Vedanta stands apart by itself; and, as we shall

see, pairs with itself. Its centre (Buddhi) coincides with resultant Yoga, indeed; and, in this respect, as we have remarked, resultant Yoga is the manifest form of the unmanifest energy of the Heart.

Systems of Philosophy in the Vedas. In the first volume, relating to the Vedas, we have dealt with only the three principal systems of Hindu philosophy,—Ved*a*nta, Yoga, and S*a*nkhya (Chapter III); but the plan of the Mah*a*bh*a*rata is a much more elaborate one; and in this Introduction we shall deal with all the resultant systems of thought.

Different Points of View of Each System: Ether. In this connection it is necessary to remember that all these systems of thought are but inter-related parts of one great whole; yet each has its own point of view, corresponding to its basic energy, and its attitude to Knowledge or Action as the final goal of life. The chief questions refer to Heart-energy, Buddhi, Mind, and the twofold character of Ether, related to the senses of knowledge and action respectively. As all life is made manifest in Ether, corresponding to whose two aspects we have the senses of knowledge and action, a question may be asked, in which half of Ether is life made manifest? If it is made manifest in the Purushic half, the end of life must correspond to the senses of knowledge, and so Knowledge be regarded as the final goal. But if it is made manifest in the Prak*r*itic half, must Action be taken to be the final end? Similarly, each system has its own idea with regard to the other energies of life, Mind, Buddhi, and the Heart. But all life is really made manifest in Prak*r*itic Ether (Fig. 21, p. 135); and yet each system has its own point of view. Thus S*a*nkhya, based on Prak*r*itic Ether, holds that all life is made manifest in Prak*r*itic Ether, and so there is nothing but action and misery in life; and there can be no escape from sorrow and unhappiness till we escape from manifestation, Prak*r*iti, Prak*r*itic Ether or action itself. Ny*a*ya, based on Purushic Ether, holds that the end of life relates to Purushic Ether, or the senses of knowledge; that is, Knowledge itself. As Mind is the common factor of each system, it believes that the Mind is concerned with the senses of knowledge alone; and so, once again, the end of life is Knowledge and not Action.

Vaiseshika, based on a proper appreciation of Mind energy, realises that the Mind is associated with both the senses of knowledge and action; and so regards action and inaction the same; and yet its idea must vary according as it is the lower limit of principal Vedanta, the centre of principal Yoga, or the higher limit of principal Sankhya. Yoga, based on the idea of Buddhi, holds that Knowledge is the root of Action; while Vedanta takes the view that Knowledge leads to Action, and Action to Knowledge.

Mind in each System. As the Sankhya is based on Prakritic Ether, it takes all energies of life in the light of this aspect of Ether; and so it regards the Mind as associated with the senses of action alone. Similarly, Nyaya, based on Purushic Ether, refers the Mind only to the senses of knowledge. But Vaiseshika, based on the Mind, has a proper idea of its energy, as associated with both the senses of knowledge and action; and Yoga and Vedanta, being higher than Vaiseshika, take an equally correct view.

Buddhi in each System. Similarly each system has its own idea of Buddhi. The Sankhya speaks of it as Mahat, the highest energy in this system; and, as Buddhi is characterized by knowledge, it regards Knowledge as the highest end, and accepts it as a means of escape from the bondage of life. The idea of Nyaya is the same, and Buddhi is referred to as both Mahat and Dharma. In Vaiseshika too it is Dharma, regarded as the highest end and the means to attain to perfect felicity. But all these systems are based on energies lower than Buddhi, and so have an imperfect idea of its character. Yoga, based on Buddhi, understands it in its proper light; and conceives of it as Tapas, like the energy of the Sun, characterised by Knowledge; but leading, by its intensity, to Action. Vedanta goes a step further still, and regards it as a modification of self-conscious Prana, the energy of the Heart; and so as an instrument of both Knowledge and Action.

Heart-Energy in Each System. Again each system has its own idea of Heart-energy, Prana, or Breath. According to Sankhya, the Heart is characterised by Tamas or darkness, for that is the Guna of this system (p. 81); and

so it conceives of it as a dark substance; while it holds Pra*n*a or breath to be identical with physical Air. The idea of Ny*a*ya is similar, for Tamas is the Gu*n*a of this system too. Vai*s*eshika thinks of Heart-energy in terms of Mind and its corresponding Gu*n*a, Rajas (p. 81); and regards its energy as analogous to that of the Mind, and its character as a fluid substance[1] (p. 22, n. 3). Yoga, intermediate between Ved*a*nta and Vai*s*eshika, inclines to the views of both, but accepts the idea of Ved*a*nta in the end, and for reasons we shall presently see. Ved*a*nta alone, based on the energy of the Heart, has a proper perception of Heart-energy and Pr*a*n*a*, and identifies the two. Pr*a*n*a*, according to this system, is both Air and Heart-energy, the source of Action, the centre of self-consciousness, and the seat of the individual soul. Thus we see that the Heart is looked at from three main points of view: (1) as a Dark substance; (2) as a Fluid, characterised by Mind- or electric energy[2]; and (3) as Pr*a*n*a* or Air, characterised by Action and self-consciousness. This corresponds exactly to the actual Heart: Its colour is dark; it contains blood (fluid); it is charged with electric (or super-electric) energy; and it is associated with breathing and action[3].

We have observed that Yoga refers to Heart-energy also in the light of Ved*a*nta; and the explanation of it is a simple one. The Heart, as has been observed, is unmanifest, and its first manifest form is Buddhi, the basis of Yoga; hence the unmanifest in Ved*a*nta is referred to in terms of the manifest in Yoga; and so Yoga understands Ved*a*nta more than any other system. Indeed, Yoga is the manifest form of Ved*a*nta;

1. Rajas also means the menstrual discharge of a woman; and water. Cf. Ny*a*ya Dar. III, i, 16.

2. Mind is characterised by electric energy (p. 42, n. 3).

3. Cf. p. 42. The S*a*nti and Anu*s*asana Parvas of the Mah*a*bh*a*rata contain an account of all the systems of Hindu philosophy; and in the former we get the following.—

"Formerly there was only infinite Space, motionless and immovable. Without sun, moon, stars and wind, it seemed to be asleep. Then Water originated like something darker within darkness. Then from the pressure of Water sprang Wind." XII, clxxxiii, 9–10.

This gives us all the ideas in connection with the Heart, as a Dark substance; as Water or a Fluid; and as Wind or Air.

and it may be called Vedanta-Yoga ; and, as we shall see, the Mahabharata holds that this is the utmost range of human thought in the realm of the Manifest[1]. But when Man transcends the Manifest and realises the Unmanifest in the Manifest, he realises Vedanta.

INTERCONNECTED CYCLES OF THOUGHT. We have seen how all these systems are connected with one another, and how we can pass from one to the other almost imperceptibly. Sañkhya leads to Nyaya, and thence we pass into Vaiseshika ; and then the path to Yoga is easy; and from Yoga we enter the portals of Vedanta. But the cycle can move down as easily too. Pure Vedanta is unmanifest, and has its manifestation in Yoga; Yoga has the same range as Vaiseshika ; the latter is connected with Nyaya ; and Nyaya is only one step removed from Sañkhya ; and, as the cycle moves up or down, the centre of the sacred "story" is correspondingly changed.

NAMES AND NUMBERS OF SYSTEMS. These systems are called in the Mahabharata by certain numbers and names, characteristic of the principal idea of each. For instance, Vedanta is described as Antar, referring to the unmanifest energy of the Heart, and its character is said to be *Maya*, which is a creative energy and not Illusion, as is commonly believed[2]. Yoga is Tapas, referring to Sun- or Buddhi-energy ; but it is sometimes described also as Skill. Vaiseshika is called Dharma, identified with Buddhi, because supreme happiness is said to be attained by means of Dharma in this system. Nyaya is also called Sañkhya-Yoga and described as Bala or Strength ; and Sañkhya is referred to as Mahat, identified with Buddhi, because that is the principal manifest energy of life according to this system. But for convenience and clarity of thought, these systems may also be described as Vedanta,

1. It is for this reason that Atman or soul, seated in the Heart, the basic energy of Vedanta, is, for practical purposes, identified with Buddhi, the basic energy of Yoga. MBh. *Santi* P. XII, ccxlviii, 3.

2. How *Maya* came to signify Illusion has been explained in Chapter III (pp. 85–91).

Ved*a*nta-Yoga, Ved*a*nta-Yoga-S*a*ñkhya, S*a*ñkhya-Yoga, and S*a*nkhya respectively, to indicate the threefold amplification of Yoga, the most intricate of all.

These systems are also described by means of certain numbers, and their significance has been explained in this volume (pp. 196-203). We have seen that each system of thought is based on one principal energy of life, and associated with two more; and the principal energy of Ved*a*nta is the Heart; of Yoga Buddhi; of Vaiseshika Mind; of Ny*a*ya Purushic Ether and of S*a*ñkhya Prak*r*itic Ether. Further, we have observed that there are eight principal energies of life, Heart, Buddhi, Mind, and the five elements. Hence, as each energy is believed to be a modification of the next higher one in order (pp. 42-43), the Heart may be represented by the number 8, Buddhi by 7, Mind by 6, and each of the two aspects of Ether by 5; and these are the creative energies of life, as has been explained. Hence their corresponding systems of thought are represented by these numbers. Again, each of these energies is made manifest in Prak*r*itic Ether, even as modern science holds that Heat, Light and Electricity are all characterised by magnetic energy, which is a property of Ether. As Prak*r*itic Ether is represented by the number 5, each of the principal creative energies of life might have a further addition of this number, and be represented by 13, 12, 11, 10, and 5 respectively. Prak*r*itic Ether cannot have any addition, because it is itself the place of manifestation (Fig. 21, p. 135).

Two Aspects of Vedanta. We see that Ved*a*nta is based on the idea of the energy of the Heart. It conceives of it as Pr*a*n*a*, which may be understood in two ways: (1) as physical Air, the element of Action, associated with Hands for its instruments (p. 70); and (2) as self-consciousness, the abode as well as the vehicle of *A*tman or the individual Soul. Hence Ved*a*nta has a twofold character, one relating to Action, and the other to *A*tman or the Soul; and corresponding to this we have two parts of the system of Ved*a*nta, P*u*rva M*i*m*a*nsa, associated with Action, and Uttara M*i*mansa, associated with the knowledge of *A*tman or the Soul. The two are supplementary, implying that the Soul manifests its

self-consciousness through Action. In this connection we have observed that, according to Ved*a*nta, Purusha is conceived as the sole creator of life; and it is said in the *R*ig Veda (X, xc) that he creates by means of Sacrifice; and the same idea is repeated in the Bhagavad G*i*t*a* (III, 10), and appears throughout the sacred works of the Hindus. Hence Ved*a*nta conceives of Action as a Sacrifice, performed for purposes of creation by the Supreme Purusha himself; and, conversely, as the individual soul is said to be of the same nature as the Supreme Purusha, all Action performed as a sacrifice, is regarded as Purushic in character, transforming that which appears to be Prak*r*itic into a Purushic energy. This is the idea of the Vedas, and the same is repeated in the Mah*a*bh*a*rata (P. 400, n. 1).

MIND AS A MEETING PLACE. We have seen that the meeting place of all systems of thought is the Mind, the basis of the Vai*s*eshika system; and here is the centre of conflict of the "story" of the Mah*a*bh*a*rata. It is associated with Ved*a*nta-Yoga and Ved*a*nta on the one hand, and Ny*a*ya and S*a*ñkhya on the other; and so the Mah*a*bh*a*rata refers to all the systems of Hindu philosophy, comprehending all that is contained in Vedic and post-Vedic sacred literature.

CONFLICT OF SYSTEMS OF THOUGHT. Thus the Mah*a*bh*a*rata is a conflict of all systems of thought, meeting in Vai*s*eshika, in the region of the Mind. On one side we have Ved*a*nta and Ved*a*nta-Yoga (Yoga); and on the other S*a*ñkhya-Yoga (Ny*a*ya) and S*a*ñkhya; and they all meet in the Vai*s*eshika as a common ground. But Vai*s*eshika has a threefold character (p. xiii); and so long as this common factor is not eliminated, the result must remain undecided; and it is only when there is a straight issue between Ved*a*nta and Ved*a*nta-Yoga on the one hand, and the remaining systems on the other, that we can arrive at a definite conclusion. This, as we shall see, took place at the battle of Kurukshetra.

PLACE OF SANKHYA. It is necessary to mention here that the ancient Hindus did not believe that it could seriously be held that all life is created by Prak*r*iti alone and that the Purusha did not exist at all. In other words, they gave only

a passing thought to the purely Sañkhya or atheistic system of thought; and the Sankhya of Kapila is really agnostic and not atheistic in character.

PLACE OF NYAYA. But the point of view of Nyaya or Sankhya-Yoga is something very different. It is opposed to the atheistic creed, and something more than agnostic. It holds that the Supreme Purusha exists; but as a mere witness and spectator of Prakriti, which does all the work of creation. Hence, as the individual soul is akin to the Supreme Creator, the goal before it is to become like the Creator himself,—a mere witness and spectator of life; abandon all actions, and devote itself to self-knowledge, whereby alone it can achieve its end.

PLACE OF VAISESHIKA. From the point of view of pure Vedanta, the position of Vaiseshika is more formidable still. It has three aspects, two of which are opposed to Vedanta (p. xiii); and so, except where it is the lower limit of Vedanta, it adheres to the view that the end of life is Knowledge and not Action.

PLACE OF YOGA. We have seen that Vaiseshika and Yoga have an equal range, though their points of view and methods of approach are different. We have observed that Yoga has two points of view (p. xiii); and in one it is the manifest form of unmanifest Vedanta, and so identified with it. But, when considered in itself, it holds that the Supreme Purusha is the chief Creator of life; but he is also associated with Prakriti to a small extent. Further, it has Buddhi for its basic energy; and Buddhi is usually associated with Knowledge. Hence Yoga is related to both Knowledge and Action. As the manifest form of Vedanta, it accepts the necessity of Action; but in itself, it inclines to Knowledge as the final goal. Hence, except when Yoga is regarded as the manifest form of Vedanta, the question of Action is not finally settled by this system. But Tapas, the energy of Buddhi (Sun) or Yoga, does not at all imply a negation of Action. It rather means a deep concentration of energy stored up for purposes of Action, and not as an end in itself.

PLACE OF VEDANTA. According to Vedanta the Supreme Purusha is the sole Creator of life, and Prakriti too is made

by him; and then, in union with it, he creates the universe. As Sankhya at one end is unambiguous in its conception of Prakriti as the sole creator, even so is Vedanta at the other; and in the light of this system all Action as well as all Knowledge belongs to Purusha alone. Actions, performed as a sacrifice, lead to Knowledge; and Knowledge is a means to the performance of Action. The connecting link between them is Prana or Breath, which is the energy of Action as well as self-consciousness; and self-consciousness is identified with the Soul, and both are seated in the Heart.

Purusha and Action. The relation of the different systems of thought to Action may be expressed in terms of their relation to Purusha. Each system believes in Action in proportion to its belief in the Supreme Purusha as creator; and in Knowledge as the final goal in proportion to its belief in Prakriti as the supreme creator of the universe. Thus pure Sankhya, holding that Prakriti is the sole creator, and that the Supreme Purusha does not exist, desires to eliminate all Action, and believes Knowledge to be the final end of each individual soul, to enable it to set itself free from the bondage of Prakriti. Nyaya, giving a nominal place to the Supreme Purusha as a spectator, holds that the individual soul should act in the same manner as the Supreme Soul,—*viz.*, as a spectator; and, if any actions are to be performed, they should be characterised by the control of the senses, so that the soul be not affected at all. Hence Knowledge and not Action is the final goal also of Nyaya. Vaiseshika gives almost an equal place to both Purusha and Prakriti; and so regards Action and Inaction (Knowledge) to be the same; still it inclines to Knowledge as the supreme end. Yoga, holding that the Supreme Purusha is the principal creator of life, though associated with Prakriti to a small extent, emphasises the necessity of the performance of all actions; but does not altogether eliminate the idea of Knowledge as the final goal. Vedanta alone, believing that Purusha is the sole creator, and that Prakriti itself is created by him, regards Action as the ultimate end; and takes Knowledge and Action to be but two aspects of the energy of the Heart or Prana.

Construction of the Story of the Mahabharata

We have seen that all systems of Hindu thought are connected together; and it is out of this inter-connection, agreement and opposition that the ancients have constructed their sacred stories of Puranas and the Epics. We have seen that they conceived of eight principal energies of life; the Heart as unmanifest; and Buddhi, Mind and the five elements as manifest. They also divided organic life into four kinds,—the Viviparous, Oviparous, Trees, and Germs. And in constructing their philosophical and sacred stories, they personified each idea, energy, as well as form of life into a Man or Woman, according as it represented Purusha or Prakriti, or a corresponding system of thought. This has the authority of the Upanishads (p. 155, n. 3), and is the usual method with them.

LUNAR LINE OF KINGS. We have seen that the Mahabharata is a conflict of different systems of thought, which all meet in the region of the Mind. Hence, as the Moon is the presiding deity of the Mind[1], both the Kauravas and Pandavas, the principal combatants in the Epic, are described as belonging to the Lunar race; and even Krishna, the Supreme Purusha of Vedanta, is said to be of the same line.

SOLAR LINE OF KINGS. In the Ramayana, on the other hand, we have the Solar line of Kings, to which the prince of Ayodhya himself belongs; and here the problem assumes a slightly different form. As the Moon is the presiding deity of the Mind, even so is the Sun of Buddhi (p. 47; p. 48, n. 1); and so the Solar Line refers to the system of thought based on Buddhi, and that is Yoga. As Yoga is really Vedanta-Yoga or half of Vedanta, Rama, the hero of Ramayana, is spoken of as but half an incarnation of Vishnu; while Krishna, who represents complete Vedanta, is said to be his perfect form. Thus, in the Ramayana we have Yoga, and its ally, Vaiseshika, on the one hand; and Nyaya and Sañkhya on the other; and Nyaya, based on Purushic Ether, is the common ground between them. The battle-ground of the fight with Ravana

1. Brih. Up. I, iii, 16; SBE. Vol. XV, p. 81.

is Lanka, which is significant of this idea; and the ten days of battle between Rama and Ravana refer to the ten senses of knowledge and action associated with the idea of Purushic Ether[1]; and it is for this reason that this system is represented by this number (p. xii). The question for decision is, Is the Mind associated with all the ten senses of knowledge and action or with the senses of knowledge only? The former is the position of Vaiseshika and Yoga, and the latter of Nyaya; and Rama has identified himself with the one, and Ravana with the other. Hence the fight between them. In the Mahabharata the problem is rendered more intricate by the introduction of Vedanta; and Yoga, as its ally, is considered only as its first manifest form. Hence, while the apparent fight is between Yoga on the one hand, and Vaiseshika and Nyaya combined on the other, and Vaiseshika is the common ground between them, Yoga is conceived but as the outward form of Vedanta, which, in the person of Krishna, is its living and moving force. Hence, the real fight is between Vedanta on the one hand, and Vaiseshika and Nyaya combined on the other; and between them too Vaiseshika is the common ground (p. xii).

Battle of Kurukshetra. And so the battle of Kurukshetra in fought on this common ground of Vaiseshika, described as Dharma (p. xii); and it is for this reason that the very opening lines of the Bhagavad *Gita* commence with a reference to Dharma, which represents the Vaiseshika system. The subject-matter of the discussion is "Kuru", the imperative form of "Kri," meaning "to act"—signifying the imperative necessity of Action; and so Dharma-kshetra (field of Dharma) is coupled with Kurukshetra (field of Action) in the very first line of the *Gita*. The question to be debated is, Is Action necessary in the light of all systems of thought which meet on the common ground of Vaiseshika,—Vedanta and Yoga on the one hand, and Vaiseshika and Nyaya and Sankhya on the other? The "battle" lasts for 18 days, because the question is to be decided by means of the knowledge of manifest life, in which Vedanta, based on the unmanifest energy of the Heart, is represented by Yoga; and so the fight is apparently between Yoga on the one hand, and Vaiseshika and Nyaya on the other,

1. See p. 128.

though Yoga may take such assistance from Ved*a*nta, and Ny*a*ya from S*a*nkhya as they legitimately can. As Yoga, based on Buddhi, is represented by the number 7, and Vai*s*eshika and Ny*a*ya, based on Mind and Purushic Ether respectively, by 6 and 5, this makes a total of 18, corresponding to the 18 days of the battle of Kurukshetra (p. 99).

KAURAVAS AND PANDAVAS. Thus we see that the whole "Story" of the Mah*a*bh*a*rata turns on a proper understanding of the character of the Mind; and in this story the Kauravas represent Ny*a*ya, while the P*and*avas Vai*s*eshika; and the common ground between them is Ny*a*ya; and this is the conflict of the Gambling Match. Then, as Vai*s*eshika is the lower limit of Ved*a*nta, the P*and*avas slowly rise from Vai*s*eshika to Yoga and thence to Ved*a*nta. On the other hand, as Ny*a*ya completes itself in Vai*s*eshika, the Kauravas also rise from Ny*a*ya to Vai*s*eshika. Thus, in the second contest the P*and*avas identify themselves with Ved*a*nta and the Kauravas with Vai*s*eshika; and Vai*s*eshika is the common ground between them. This is the conflict of the second trial of strength, the battle of Kurukshetra.

Characters in the Story.

This is how the whole story of the Mah*a*bh*a*rata moves, and gathers strength; and the idea of each name and each situation can easily be grasped by means of the ancient method of letter-analysis. As the subject is of great importance, it would be of interest to give here a brief idea of the work as a whole.

THE COURT OF BRAHMA. The "story" of the Mah*a*bh*a*rata opens in the Court of Brahm*a*, the Supreme Purusha of Ny*a*ya; and there comes Mah*a*bhisha, who believes in the truth of the Vai*s*eshika system. There comes the river Gang*a* too, the Prak*r*iti of the S*a*nkhya system, with its range extending to Vai*s*eshika; and Mah*a*bhisha thinks that he can demonstrate his idea of Action, in connection with Vai*s*eshika, in union with her[1]. Brahm*a* who, in the light of Ny*a*ya, holds

1. The Wind, the element of Action, disturbs the garments of Gang*a*, and Mah*a*bhisha gazes at her. Thus Mah*a*bhisha thinks of Action, which is not approved by Brahm*a*.

that all actions must be abandoned, takes this as a challenge, and calls upon him to prove his point of view[1].

The scene then shifts from Brahma's court to this world, which is called the field of Action[2]; for it is most necessary that the question should be debated there; and so all the characters are born on Earth. Mahabhisha, now Santanu, represents the whole range of thought, extending from Sankhya to Vaiseshika, with Nyaya at the centre; and of him are born different ideas relating to all these systems. As we have observed, the ancients did not consider the pure Sankhya as worthy of serious attention; and so the principal characters are, for the most part, limited to Nyaya and Vaiseshika. As the Pandavas and Kauravas are the chief combatants in this great "war," we might limit ourselves to them in this brief survey.

FIVE PANDAVA BROTHERS ARE DIFFERENT PARTS OF ONE MAN. The five Pandava brothers in the story constitute different parts that go to the making of Man, representing the whole viviparous class. We have observed that the Pandavas at first represent the Vaiseshika system, referring to Mind-energy, based on the idea of Purusha and Prakriti as joint creators of life; and the point is that, whatever might be said about the three remaining forms of life,—the Oviparous, the Vegetable kingdom, and Germs,—the Viviparous at least, born from the womb, are undoubtedly created out of the union of the male and the female. And the question is, What system of thought and religion shall Man, born of Purusha and Prakriti as joint creators of life, accept, not as a matter of faith or article of belief, but in the light of Reason, guided by the Mind, and the evidence of his senses? Is it possible for him to accept Vedanta or Vedanta-Yoga, which hold that the universe is created by the Purusha alone; or, if there is Prakriti, hers is but an insignificant part in the creation of life? Must he not, rather, agree with Nyaya, that all life is created by Prakriti, and that the Purusha is but a spectator and witness of its work? Thus, as the first two systems lay stress on Action as a sacrifice, and Nyaya believes in its negation, the whole problem may expressed in terms of

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1. This is the idea of the curse of Brahma. 2. MBh. Santi P. XII, cccxxii, 91.

Action: Is the end of life Action, performed as a sacrifice? or is the annihilation of all Action the goal?

Of the five P*and*ava brothers, born in the Vai*s*eshika system, Yudhish*t*hira represents Buddhi; Bh*i*ma Mind; Arjuna Pr*ana* or Breath, moving through the organs of the senses, from the ears to the rectal organ of excretion; and the twins, Nakula and Sahadeva, Arms and Legs respectively; and this completes the whole Man. They are born one after another, like the child from the womb, head-foremost. First the upper part of the head appears, and that is the place of Buddhi or Yudhish*t*hira; then the brow, the place of the Mind, or Bh*i*ma (p. 155); then the organs of the senses from the ears downwards through which Breath can pass, as through holes (Arjuna); and this completes the principal part of Man. Then we have Arms, followed by Legs, which are alike in every part and lie together in the womb; and so they are twins, represented by Nakula and Sahadeva. As Man can continue to live, even though deprived of his Arms and Legs, the first part of Man is conceived to be different from the second; and so the first three brothers are the sons of one mother, Kunti, and the last two of another, M*a*dr*i*.

KUNTI. Kunti is the mother of the P*and*avas, and she represents our planet Earth[1]; and Man, representing the Viviparous, is said to be her child. Further, as Man is born in the Vai*s*eshika system, based on the energy of the Mind, the meeting place of all,—the idea is that the Earth is a meeting place of all systems of thought and religion, and each finds support in the forms of life made manifest below.

KARNA. The first son of Kunti is Kar*n*a, and he represents Seed or the Vegetable kingdom[2]; and so the Vegetable kingdom is born earlier than the animal kingdom on our planet Earth; both are brothers, born of the same parent, Earth, but they know it not. And the conflict between Kar*n*a and the five P*and*ava brothers is the conflict between Food and the Eater of Food, or the Vegetable Kingdom

1. See p 253, notes 4–7.

2. See p. 251.

and the Animal kingdom; for ultimately the Vegetable kingdom constitutes the food of even the carnivorous, who live on the herbivorous, who, in their turn, live on the Vegetable world.

DRAUPADI. We have observed that Man is born in the Vai*s*eshika system, based on the Mind; and the problem of the Maha*b*h*a*rata is, How can he rise to Vedanta-Yoga and Ved*a*nta, and combat the Ny*a*ya and S*a*nkhya systems of thought? Now we have seen that Vedanta has two parts, one relating to Action as a sacrifice, and the other to self-knowledge of the Soul; both of which are woven together into one. And in this connection Draupad*i*, born of sacrifice, represents the Sacrifice of Action[1]; and K*r*ish*n*a, the Supreme Purusha of Ved*a*nta, the knowledge of the Soul; and so is Draupad*i* called K*r*ish*na* too. Thus the marriage of the five P*and*ava brothers with Draupad*i*, is the union of Man with Action as a sacrifice; and this is the first step to his understanding the idea of Ved*a*nta; and so it is here that, for the first time, K*r*ish*n*a comes to meet all the five P*and*ava brothers.

Draupad*i* is won by Arjuna alone, but is united with all the five brothers; and, as Arjuna represents Breath or Pr*a*n*a*, this signifies that, while the principal energy in the performance of Action is Pr*an*a or the energy of the Heart as Breath, each of the other parts of Man, Buddhi (Yudhish*t*hira), Mind (Bh*i*ma) and Arms and Legs (Nakula and Sahadeva), can take part in Action equally well. And so are all the five Pa*nd*ava brothers married to one Draupad*i*, Action conceived and performed as a sacrifice.

KRISHNA. K*r*ish*n*a is the central figure in the main story of the Epic. He is the Supreme Purusha of Ved*a*nta, according to which the whole universe is conceived as having been created by Purusha alone, and Prak*r*iti itself is created out of him. He is born in the Lunar race of Yadu princes, to prove that it is possible for Man, born of the union of the

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1. She is also called Yaj*n*a-sen*i*; and Yajna means sacrifice. Yaj*n*a-sen*i* literally means "(sen*i*, fem. of sena) creative body of (Yaj*n*a) acts of sacrifice."

male and female, in the Vaiseshika system, based on the energy of the Mind, to hold that the ultimate, supreme energy of life is Purusha alone, and not the union of Purusha and Prak*r*iti together. And so he is the teacher, guide, friend, and kinsman of the P*and*avas or Man. He has two principal places for his abode, Action conceived as sacrifice, and Soul-consciousness in the Heart; and the former is Dv*a*rk*a*[1], situated on the western coast of India, the region of Air, the element of Action, in the Golden Egg or Brahm*and*a (Fig. 20, p. 121; Fig. 35, p. 332); and the latter is the Heart of Man himself. And so he is to be found either with the P*and*avas or in the city of Dv*a*rk*a*. There is victory wherever he is present; but when he is denied, that is, when he is present neither in Dv*a*rk*a* nor in the bosom of Man (P*and*avas), Man must fail. And so Yudhish*th*ira lost the "Gambling Match" because K*r*ish*n*a was not in their midst and absent from Dv*a*rk*a* too[2]. And it is only when Man, convinced of the truth of Ved*a*nta, places himself under his complete direction and control, that he can succeed in the "battle of Kurukshetra" or the Field of Action.

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1. Dv*a*rk*a* (Dv*a*r, k*a*) literally means "(k*a*, fem. of ka) the body conceived as creative, having (dv*a*r) gates"; and refers to the organs of the senses, from the ears downwards, through which Breath or Pr*a*n*a* passes, as through gates or holes. Hence the human body is called "a city with nine gates"—(BhG. V, 13) the two ears, two eyes, two nostrils, one mouth, one organ of creation, and one rectal organ of excretion. Krish*n*a is universal Heart-energy or Pr*an*a; and so he is said to dwell either in the Heart, or the organs of the senses of knowledge and action, for these "nine gates" are both of these (p. 70). As we have seen, the idea of Arjuna is the same (p. xxvi); hence the two are identified. The whole idea is that Heart-energy is *always* creative, whether unmanifest in the Heart within, or manifest as physical Air or Pr*an*a, passing through the "gates" of the body. This idea of creativeness is indicated by "k*a*", the feminine form of "ka", meaning, "the body"; and a Woman or female energy is always regarded as an instrument of creation in sacred literature. (Cf. "Women must be considered as instruments which set going the stream of creation." MBh. *S*anti P. XII, ccxiii, 7.)

2. MBh. Vana P. III, xiii, 1.

KAURAVAS: BHISHMA. We have referred to the Kauravas as representing the Nyaya system of thought. Bhishma or Dyu is the Supreme Purusha of Nyaya; and as Purusha in this system is not a creator but a mere spectator of the work of Prakriti, he must remain unmarried through life, and is only a spectator of the work of others.

DHRITARASHTRA AND OTHERS. Dhritarashtra is one who, though born in the Vaiseshika system (Man), blindly and deliberately accepts Nyaya instead, and so he is born blind. As a son in sacred literature represents some aspect of his father's energy or idea, his hundred[1] sons are but innumerable forms and ramifications of this system of thought, each personified as a Man. Vidura refers to Vaiseshika, associated with Yoga on the one hand and Nyaya on the other; and so he is a friend of both Pandavas and Kauravas, and remains neutral in the battle of Kurukshetra. Drona represents Heart-energy according to Nyaya and Vaiseshika, conceived as Water or a Fluid substance[2], and analogous to the Mind[3]; and so he is said to have been born out of a Water-pot. His son, Asvatthaman, is Mind in the Vaiseshika system; and so he is associated with both the senses of knowledge and action, and must accept the necessity of Action. Kripa refers to Action according to pure Sañkhya, which too must accept the necessity of Action as a means of purification of the body, so long as a person lives; but regards its renunciation to be the final[4] and highest end. These are the principal characters on the side of the Kauravas; Sakuni represents Nyaya inclined to Sañkhya; and the idea of Karna as Vegetable kingdom or Food, has already been explained.

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1. The number hundred, thousand, or Lac signifies an indefinitely large number. MBh. *Adi* P. I, ccxix, 8.

2. See p. xvi, n. 3.

3. Cf. Nyaya Dar. III, i, 16. See pp. 42–43.

4. Cf. Kapila (the author of Sankhya) said, "Acts only purify the body. Knowledge, however, is the highest end." MBh. *Santi* P. XII, cclxx, 38–39.

The Story of the Mahabharata

THE DRAMA OF LIFE. The stage has now been set for the action of this great drama of life; and the two sets of combatants, starting from Vaiseshika or the character of the Mind, as a common meeting place, proceed in different directions,—one towards Ny*a*ya and Sa*ñ*khya, and the other towards Yoga and Ved*a*nta. For a long time the issue hangs in the balance; but in the end the latter succeeds. Then, after some time, when the victory is won and Man (P*anda*vas) reigns happily in Ved*a*nta, a new cycle of life begins. The idea of God, as the sole creator of the universe, is forgotten and lost; and so K*r*ish*n*a passes away, and with him the Man who believed in him. Ved*a*nta comes to an end, and the other systems of thought reign in its place; but it will be restored yet once more, for that is the one great Truth of Life[1].

This is the central idea of this great Epic; but it would be helpful to examine it in some little detail here. The chief events of this great story will be explained in the Second Volume; and here a bare outline will suffice.

NUMBER EIGHTEEN IN THE MAHABHARATA. We have seen that the Mah*a*bh*a*rata is a conflict of Ved*a*nta and Ved*a*nta-Yoga on the one hand, and Vai*s*eshika and Ny*a*ya and Sa*ñ*khya on the other, with Vai*s*eshika as the common ground for both. But, as we have seen, Ved*a*nta, based on the unmanifest energy of the Heart, is made manifest as Yoga (Ved*a*nta-Yoga), based on Buddhi; and it is for this reason that, for practical purposes, Buddhi and *A*tman or Soul, (referring to Heart-energy) are identified[2]. Thus, as the contest is to be carried on in the light of the evidence of the senses, and is limited to the world of the manifest, Yoga or Ved*a*nta-Yoga takes the place of Ved*a*nta, with such assistance from the latter as it properly can; and so the fight is between the system of Buddhi (Yoga) on the one hand, and the systems of Mind and Purushic Ether combined (Vai*s*eshika and Ny*a*ya) on the other. As these systems are represented by the numbers 7, 6, and 5 respectively, we

1. Cf. BhG. IV, 5–8. 2. MBh. *Sa*nti P. XII, ccxlviii, 3.

get a total of 18, corresponding to the 18 days of the battle[1]. This also explains why the Pa*nd*avas had only 7 Akshouhi*ni*s or divisions; whereas the Kauravas had 11; for the former refers to the number of Buddhi, and the latter to that of Mind and Purushic Ether combined; and the word Akshouhi*ni*, derived from Aksha, really refers to the senses, which is also a meaning of this word. The word Aksha also occurs in the Gambling Match, where it is interpreted as Dice; but there too it refers to the senses, by means or in the light of which the contest is to be carried on[2]. This is the significance of the number 18 in the Mah*a*bh*a*rata; and the idea of its 18 Parvas or Sections, and of the 18 Chapters of the Bhagavad G*ita* is the same.

PERSONIFICATION. We have seen how the Upanishads refer to energies and ideas having the form of a Man[3]; and this is the basis of the system of personification adopted in the Pur*an*as and the great Epics. It requires only a little imagination to extend the same idea; and in constructing their sacred stories the ancient Hindus personified systems of thought in terms of different kinds of structures and institutions,—houses, palaces, forts, cities and kingdoms; and transformed the whole country, India, into a picture of Brahm*and*a or the manifest universe (Figs. 34 and 35, pp. 331, 332). A philosophical or religious discussion relating to single ideas, assumed the form of a combat between individuals; and that relating to systems of thought, of a battle between contending armies, when kingdoms of thought were lost and won. And so their weapons of war,—swords, javelins, bow and arrow, mace and discus and shield; together with horses, chariots and elephants; as well as divisions of force, arrays, combinations, generals, leaders, and men—foot-soldiers, horsemen, and those riding on elephants and cars;—are all to be interpreted in terms of ideas, energies of life, and systems of thought, where "killing" signifies not merely defeat, but being assigned to Prak*r*iti or a Prak*r*itic, as distinguished from a Purushic, system of thought (pp. 260-261). Sometimes again a contest would assume the form of a "Game", as between Yudhish*t*hira

1. See pp. xxiii–xxiv. 2. See p. 337, n. 5.

3. Tait. Up. II, 1–5; SBE. Vol. XV, pp. 54–57.

and *S*akuni; for their ideal "games", like their ideal cities and kingdoms, were pictures of systems of thought; and the Game of Dice, played by Yudhish*t*hira and *S*akuni, is a contest between Vai*s*eshika and Ny*a*ya; while the Game of Cards, also invented in India, is a contest between Ved*a*nta and the other systems[1]. This might appear to be strange at first; but all this can be demonstrated to be true in the light of the ancient method of analysing words and names into their component letters and syllables.

Analysis of Eighteen Parvas

Thus the whole story of the Mah*a*bh*a*rata, in general design as well as the minutest detail is a picture of the great systems of thought and their corresponding religions, written in a pictorial form of Sansk*r*it, to be understood, by means of the method of letter-analysis, in the light of the Vedas, Upanishads, Br*a*hma*n*as, and the systems of Hindu philosophy. Like all other sacred works, it is the product, not of an individual mind, but a great school of thought, which flourished in India in the past; and its magnitude only proves how necessary it was that sacred literature should be properly explained, and presented in interesting and agreeable story-form. That this method has led to a great misunderstanding of the original idea, cannot be denied; but it has preserved it in the popular mind more than anything else could have done. And so the Mah*a*bh*a*rata continues to live in the heart of millions of people to this day, when great and abstruse systems of thought have long been forgotten, and are studied only by the learned few. But all can understand the story,—the delight of the child, the pleasure of youth, and the comfort of age; and for those who wish to understand the idea more exactly, there is the method of letter-analysis. The loss of this system has been great indeed; but the gain greater still; and through the passage of centuries and the long lapse of time, the Mah*a*bh*a*rata yet lives. It would be of interest to give a brief outline of the story of this extraordinary work according to its Parvas or Sections.

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1. This would be explained in detail in the second volume.

I. Adi Parva

The *A*di Parva[1] relates to Origins, and narrates the creation of different forms and forces of life in terms of the Nyaya and Vaiseshika systems of thought. It describes how Man (P*and*ava brothers), born in the Vai*s*eshika and brought up in the Ny*a*ya system, escapes from the S*a*ñkhya and Ny*a*ya[2]; and understands the idea of Action as a sacrifice; and so is united with Draupad*i*, who represents it. As this is the first step in his realization of God-consciousness, he meets K*r*ish*na*, the Supreme Purusha of Ved*a*nta (p. xxvii). He has escaped from Sañkhya and Ny*a*ya into Vai*s*eshika; but his position in the latter is recognised as akin to Ny*a*ya; and with that he is, for the moment, satisfied[3].

But it is Pr*an*a or Heart-energy as Breath (Arjuna) that performs all action, and its instrument is the human arm; and so it is Arjuna who wins Draupad*i*, the creative sacrifice of Action. But Pr*an*a is not only physical Air, the element of Action (p. 70); it functions in every part of the body,—Ether, Mind, Buddhi, and the Heart; and so to understand itself, Pr*an*a must know all of these. But Man has so far attained only to the Vai*s*eshika or Mind-stage, associated with Purushic Ether on the one hand and Buddhi on the other (p. xii); and so the knowledge of Pr*an*a must be limited to these for the present. Corresponding to this Arjuna marries three more

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1. The main story of the Mah*a*bh*a*rata commences in the Sambhava Section of the *A*di Parva; and Sambhava literally means "origin or source."

2. This refers to the persecution of the P*and*avas by Duryodhana, and their escape from "the House of Lac."

3. Vaiseshika is the higher limit of S*an*khya, and its centre is Ny*a*ya (p. xii). Ny*a*ya recognises its kinship with Vaiseshika; and so the P*and*avas are allowed by Dh*r*itar*a*sh*t*ra to live in Kh*and*ava-prastha or Indra-prastha, and share half of his kingdom; while he himself lives at Hastin*a*pura, the city of Ny*a*ya.

wives, Ul*u*p*i*, Chitr*a*ngad*a*, and Subhadr*a*[1], the sister of K*r*ish*n*a. The first refers to Ether; and thereby Arjuna understands the senses of knowledge and action, born of its twofold character; their relation to one another, and to the Mind on the one hand and to Action on the other. The second refers to the Mind, by means of which he realises the power of Imagination, born when Pr*a*n*a* functions in connection with the Mind. This is Babhruv*a*hana, the child of this union; who "carries the image of all manifest life on his brow,"—the place of both the Imagination and the Mind[2]. The third refers to Buddhi, closely allied to the energy of the Heart; and so Subhadr*a* is the sister of K*r*ish*n*a, the Supreme Purusha of the Heart. United with her, Arjuna realises partial self-consciousness or Egoism; and so out of this union

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1. The meaning of Ul*u*p*i* can be obtained by analysing the name into U, l, *u*, p, *i*; of Chitr*a*ngad*a* by analysing it into Chitra, anga, d*a*; and of Subhadr*a* by understanding her character as the sister of K*r*ish*n*a.

2. The place of the Mind is the Brow (p. 155). Babhruv*a*hana may also be written as Babhr*u*-v*a*hana, for Babhru is written as Babhr*u* (MWD. p. 721). Babhr*u*-v*a*hana (Ba, bhr*u*, v*a*hana) literally means "(V*a*hana) Carrying (ba) Prak*r*iti or the image of manifest life on (bhr*u*) the brow." From this we can understand the cause of Sleep as well as Dreams. A person sleeps, it is said, when the individual soul retires into itself (Chh. Up. VI, viii, 1; SBE. Vol. I, p. 99). In other words, when Pr*a*n*a* or Breath, the vehicle of the individual soul, withdraws itself from the objects of the senses, and retires into the Heart, we go to sleep. By lying down and closing our eyes we withdraw ourselves from the objects of the senses; but before Pr*a*n*a* can retire into the Heart, it must pass through the regions of Mind and Buddhi. Now when it is in contact with the Mind, we see (Chitra) images of things swimming before us; and then we dream; and it is a common experience that, just before we go to sleep, an image or a shadow passes before us, and it appears before the brow. Thus we dream when Pr*a*n*a*, having withdrawn itself from the senses, is yet in contact with the Mind; and we cease to dream when it passes into Buddhi, and thence into the Heart. Cf. Keith's Indian Logic and Atomism, p. 67.

is born Abhimanyu or Abhim*a*na[1], meaning Egoism. Thus, when Pr*an*a or Breath (Arjuna) functions in Ether or the organs of the senses, there is Mind-consciousness on the one hand and Action on the other; when it functions in connection with the Mind, Imagination is born; and when it dwells on Buddhi or the Intellect, it is partially conscious of itself as Egoism or Abhim*a*na[2].

II. Sabha Parva.

Thus Man (P*and*avas) is established in the Vai*s*eshika or the philosophy of the Mind, associated with Ny*a*ya on the one hand, and Yoga on the other (p. xii). He wishes to understand these two ends of Vai*s*eshika more clearly; and so he gets a Sabh*a*[3] or an Assembly-Hall built for himself, as a picture of Nyaya. Thereafter he performs the R*a*jas*u*ya sacrifice, as expressive of the idea of Yoga[4].

But this rouses the jealousy of those who believe in the Ny*a*ya, *viz.*, Duryodhana and others; for Ny*a*ya is associated with Vai*s*eshika on the one hand and pure S*a*ṅkhya on the

1. The individual soul, by identifying itself with the body, becomes identified with Abhim*a*na(MBh. *Sa*nti P. XII, cccvi, 28). Ahank*a*ra (I-ness or complete self-consciousness) and Abhim*a*na (Egoism or partial self-consciousness) are distinguished. Ahank*a*ra is of Atman or the spirit, (Adhy*a*tma); while Abhim*a*na is of the elements (Adhibh*u*ta) or the physical body (MBh. *Sa*nti P. XII, cccxiv, 12). Again, according to S*a*nkhya, Abhim*a*na is born of Mahat (MBh. *Sa*nti P. XII, cccvii, 28); and Mahat is identified with Buddhi (MBh. *Sa*nti P. XII, ccciii, 18). Hence Abhim*a*na is born of both Buddhi and Pr*a*na or the individual soul, and may be regarded as a modification of the two. Cf. Ny*a*ya Darsana, IV, ii, 3.

2. The last stage is complete self-consciousness, and that is attained when the individual soul retires into the Heart, and beholds itself within. This happens when Arjuna goes to the city of Indra in the Vana Parva.

3. This idea of Sabh*a* is obtained by analysing it into Sa, bh, *a*.

4. R*a*jas*u*ya means "of Rajas*u*ya"; and we get this idea from Rajas, *u*, ya, into which the word may be analysed.

other (p. xii). So long as Man was content with the Vaiseshika, it did not matter very much, for that is the higher limit of Ny*a*ya and S*a*ñkhya too. But his association with Yoga was dangerous to the very existence of Ny*a*ya; for Yoga can easily lead to Ved*a*nta, and that excludes Ny*a*ya and S*a*ñkhya completely (p. xii). They thought it necessary, therefore, to bring down Man to accept the Ny*a*ya system of thought. And so Dh*r*itar*a*sh*t*ra, at the instance of Duryodhana, built his own Sabh*a*, as a picture of Ny*a*ya, from his own point of view[1], and called Man to see if it was not the same as his own, and to hold a friendly[2] discussion on the subject. Thus was held the great "Gambling Match" between Yudhish*t*hira and *S*akuni.

THE GAMBLING MATCH: A CONTEST OF SYSTEMS OF PHILOSOPHY. The Gambling Match is a contest of systems of philosophy; and the different points of view of the combatants may be represented as follows:—

PANDAVAS:	VAISESHIKA	Ny*a*ya	
KAURAVAS:		NYAYA	S*a*ñkhya

The P*and*avas are established in Vai*s*eshika, and the Kauravas in Ny*a*ya; and the latter choose their own common ground, *viz.*, Ny*a*ya; and so the "game" is played in Dh*r*itar*a*sh*t*ra's Sabh*a* or Assembly-Hall, which is a picture of this system of thought. We have observed that Ny*a*ya has a twofold character (p xiii); but, as the Kauravas have chosen their own ground, the basis of discussion is to be their own point of view of Ny*a*ya, *viz.*, that the Supreme Purusha is a mere spectator of Prak*r*iti, and the latter does all the work of creation. Starting from this position, the P*an*davas are required to show how they can establish themselves in Vai*s*eshika, and make good its connection with Yoga as well.

CONDITIONS OF THE GAME. Before the "game" commenced, the two parties agreed to certain conditions[3]; and

1. Ny*a*ya has two points of view (p. xiii).

2. This is the language of the text (Sabh*a* P. II, xlix, 56; Cf. II, lxxiii, 13–15).

3. Sabh*a* P. II, lix, 4.

they were (1) that the means of proof were to be sought in the evidence of the senses[1], and this is the principal form of evidence accepted by all systems of thought, and called Pratyaksha Pram*an*a; and (2) that the character of God as an Actor was not to be taken for granted. It was to be assumed that God had nothing to do with the manifestation of life or the performance of Action[2], and was a mere witness and spectator of the work done by Prak*r*iti; for that is the point of view of Ny*a*ya, the common ground between the contestants. Proceeding from this, it was for Yudhish*th*ira to prove his Vai*s*eshika point of view, and show that God is an Actor too. Thus, the question to be decided was, Is God an Actor or not? and, conversely, as the individual soul is akin to the Supreme Soul, Is Action the goal of life, or its abandonment?

YUDHISHITHRA LOSES THE GAME. Yudhish*th*ira accepted the common ground of Ny*a*ya, as chosen by the Kauravas; and so he had to agree to the exclusion of the idea of God from Prak*r*iti as well as the senses of Action, as a condition of the "game." He argued and lost; and Sakuni, who played for Duryodhana, argued and won; and the conclusion was in favour of Ny*a*ya and S*a*ñkhya, *viz.*, that the negation of Action[3] was the end of life.

DRAUPADI IN THE ASSEMBLY HALL. Yudhish*th*ira had argued the question in the light of all that he knew and understood, including the character of the whole Man,—the functions of his Hands and Feet, of Mind, Pr*an*a, and Buddhi;

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1. This is signified by the word Aksha (Sabh*a* P. II, lvi, 2–3), which is usually translated as Dice; but it also means "an organ of sense;" and that is also its significance in Pratyaksha (Prati-aksha) Pram*an*a, or the evidence of the senses.

2. This is signified by "Kitava" (Sabh*a* P. II, lviii, 12; lxi, 1), which is usually translated as "a cheat". But Kitava (K, i, ta, va) really means that "the Supreme Purusha is excluded from the senses of action as well as Prakriti."

3. This is signified by Nikriti, translated as "deceit." But Nik*r*iti (Ni, kri, ti) really means a negation of Action.

and so he had gambled away all his wealth and kingdom as well as his brothers and himself. One idea alone remained in the end,—of Action conceived and performed as a Sacrifice: and that was Draupad*i*. Should acts of sacrifice, conceived as creative, and meant for the benefit of the world[1], be performed, or should they also be abandoned?—that was the question; and it could not be burked. So Draupad*i* too was staked, and lost; for the condition of the "game" was that the idea of God was to be excluded from all Action; and acts of sacrifice, without the idea of God, are like all other acts, and so must conform to the conclusion that they should be renounced.

But the very "stake" of Draupad*i* or discussion about Action as a sacrifice was out of place in that "Assembly Hall" or the system of Ny*a*ya philosophy; for its very conception is that it is pervaded by the God-idea; and it is, for that reason, the first step to Ved*a*nta; and Ved*a*nta excludes Ny*a*ya completely (p. xii). Hence Draupad*i* protests that she is unfit to appear in the Hall, as she is in her "monthly season"[2] and dressed in "one piece of cloth;"[3]—both of which describe, in the light of the method of letter-analysis, her character as being of the very essence of Action which was being denied, and pervaded by the idea of God which was excluded from the debate.

Uncovering of Draupadi. But she was brought into the Hall under compulsion; and those who did so had to take their chance of the result. They denied her very character as pervaded by the God-idea; and this, when properly

1. That is the real idea of Sacrifice. Cf. BhG. III, 9–10; 14–15; 20–21.

2. The word in the text is "Rajasval*a*"; but Rajas, as a Gu*n*a, is characterised by activity (MWD. p. 863); and so "Rajasval*a*" means "characterised by Rajas or activity."

3. The word in the text is "Ekavastr*a*"; but, when analysed (A, i, ka, vas, t, ra), it means that "Prak*r*iti arises out of the Supreme Purusha, and therein dwell the senses of action." This is the idea of Ved*a*nta; and it is this that Draupad*i* represents.

rendered, is the meaning of the attempt to uncover[1] her. But Action as a sacrifice is really of the essence of the idea of God; and so she remembered Krishna, and the attempt to "uncover" her failed. But the result was not regarded as conclusive, and still the argument went on; and it was held that acts of sacrifice too must be abandoned if the position of Nyaya, as proved by Sakuni was sound. But here the tables were turned on those who argued in this way. For, if acts of sacrifice had also to be renounced, where was the need of believing that God existed at all, even as a spectator of the work of Prakriti? Was it not more logical to hold to the pure Sañkhya position, utterly excluding God, and to believe that Prakriti is the sole creator of life? That this was the logical result of the utter negation of Action, could not be denied; and it endangered the position of Nyaya itself.

Sacrifice and the idea of Nyaya. Here it is necessary clearly to understand why the negation of Action as a sacrifice destroys the idea of Nyaya itself. If, in our search after Truth, we argue from the Known to the Unkown (pp. 311-312), the first and most rudimentary idea is that all life is created by Prakriti alone; and this is the point of view of the pure Sañkhya system. But Prakriti (Pra, kri, ti) is characterised by Action; and that is its very meaning, being derived from Kri, "to act." Now the Sañkhya holds that this world is a womb of pain; that there are innumerable individual souls, each separate from the other, and that they have come to be associated with Prakriti by the merest chance. The chief object of each soul, therefore, is to see Prakriti in all its aspects, and to escape from its bondage as soon as possible (pp. 95-101)). Hence the goal of all is the utter renunciation of Action, born of Prakriti; and when that is done, the soul attains to perfect freedom and happiness. But the question is, How can the soul escape from Prakriti, when Prakriti is the sole creator of life, including the soul? And

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1. The word in the text is "Vivastra" (V, i, vas, t, ra) which really means that "Prakriti is associated with the Mind-energy, and in that dwell the senses of action." The Kauravas desire to prove this position; whereas Draupadi insists on her character as indicated in "Ekavastra."

how can the soul abandon all Action, born of Prak*r*iti, when, without performing the most necessary duties, even the barest existence would become impossible?[1] To this the pure, unadulterated S*a*nkhya has no reply. And so we have to admit the necessity of peforming actions as a duty and a sacrifice. Some action is indeed necessary; but, it is argued, we must so act that, while acting, we should still be free from its effects; and so the next step leads to the idea of God as a mere witness and spectator of Prak*r*iti; and this is Ny*a*ya. As the individual soul is conceived to be akin to the Supreme Soul, we too should live and act like the latter, as spectators of life; and all our actions should be characterised by pefect self-control, and we should perform them only as a duty and a sacrifice. This is the position of Ny*a*ya; and now, if as a result of the conclusion arrived at with respect to Draupad*i*, even acts of sacrifice are to be abandoned, what would become of Ny*a*ya itself? Hence there is a protest in the camp of Dh*r*itar*a*sh*t*ra[2], for he represents Ny*a*ya himself; and so the blind, old king is obliged to put an end to the contest, and placate Draupad*i*, and restore their lost kingdom to the P*and*avas once more. For, if he must admit the need of Action as a sacrifice, he must recognise the claim of Draupad*i* too; and, as the latter is characterised by God-consciousness, all that Man (P*and*avas) has lost in the debate must be restored, and he regains his old position as before. Thus Draupad*i*, or Action conceived as a sacrifice, the first step to Ved*a*nta, is the sheet-anchor of the P*and*avas, and leads them to victory in the end.

THE SECOND GAME. But Duryodhana is not satisfied. Whatever might happen to Ny*a*ya, as a result of this discussion, it could not be held that Yudhish*t*hira had established his position by any direct evidence of the senses, which was one of the conditions of the "game." And so they must discuss

1. BhG. III, 8.

2. This, when properly interpreted, is the meaning of the cry of the jackal, the braying of the ass, and the scream of the birds in the Agni-hotra or the Sacrificial chamber of the King (Sabh*a* P. II, lxxi, 22).

the problem yet once more; and whoever loses must go out to seek the proof of his point of view in the facts of manifest life, and return to the subject thereafter again. This is the second Gambling Match, and the stake of exile for thirteen years. The conditions of the game are the same as before. Man (P*and*avas) plays and loses; and goes out to seek the proof of God-knowledge in the world of manifest life, and the unmanifest kingdom of the Heart.

III. Vana Parva

In the Vana Parva is described the story of Man's quest after Truth. He realises that the idea of Action as a sacrifice can give but a partial idea of God-consciousness; and perfect truth can be attained only in the light of Pr*a*na or the consciousness of the individual soul. As in the *A*di Parva Arjuna had gone out to understand the character of Ether, Mind, and Buddhi (pp. xxxiii; xxxv n. 2), he seeks now to realise the character of the Heart; and so he goes to his ancient home, the imperishable city that is situated within. This is the meaning of his visit to Indra's kingdom[1] for the weapons wherewith to fight the Kauravas in the field again. He succeeds and returns. Man is enthroned in pure Ved*a*nta, and duly armed for the next encounter.

But the time is not yet. Man has been established in Ved*a*nta, as the best guarantee of the success of Yoga, its first manifest form in the world of life; but Ved*a*nta, like all other systems, has a threefold character, and is associated with Buddhi as well as Mind (p. xii); and so to be rooted in Ved*a*nta Man must understand yet once more the idea of Buddhi and Mind from the point of view of Ved*a*nta. In this Parva Man understands the relation of Ved*a*nta to Yoga or the system of Buddhi; and as the latter is represented by the number 12 (p. xii), he spends twelve years of exile in this way.

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1. Indra represents the same idea of Pr*a*na or Breath as Arjuna does; and so he is the real "father" of Arjuna. Indra, like Arjuna, rises from Mind- and Buddhi- stage into self-consciousness of the Heart; and then alone he succeeds (Kaush. Up. IV, 20; SBE. Vol. I, p. 307).

IV. Virata Parva

Man has still to understand the relation of Vedanta to Vaiseshika, based on the idea of the Mind; and that is done in Virata Parva. This is the thirteenth year of his exile, and this number refers to the energy of the Heart (p. xii; p. 199). But, according to Vaiseshika and Nyaya, Heart-energy is analogous to the energy of the Mind (p. xvi, n. 1-3); and Man has now to understand the idea of the Mind (Vaiseshika) in relation to the Heart (Vedanta); and so this year of his exile fits in with the significance attaching to the number thirteen.

V. Udyoga Parva

Thus Man has been firmly established in Vedanta, with its range extending to Yoga and Vaiseshika (p. xii). This is recognised in Udyoga Parva, and it is admitted that Vedanta is superior to Yoga[1]. We have seen that Vedanta has Vaiseshika at its lower end, and that it excludes both Nyaya and Sañkhya. Hence, as the *Pandavas* (Man) are established in Vedanta, there is no possibility of a compromise with the Kauravas, who represent Nyaya. The *Pandavas* demand from them only five villages or towns in which to spend their days in peace; but Duryodhana is unable to give them even so much space as would be covered by the point of a needle.

But Nyaya is associated with Vaiseshika at the upper end, and that is also the lower limit of Vedanta (p. xii); and if the Kauravas could be induced to accept the Vaiseshika, there yet might be peace. And so K*r*ish*n*a goes to them himself to secure this result. But Vaiseshika has a threefold character[2]

1. This is the literal meaning of Udyoga (Ud-yoga). Ud signifies superiority in rank and power; and so Ud-yoga means "higher than Yoga."

2. This threefold character of Vaiseshika, separately considered, is repesented by the three sons of Vyasa,—*Pandu*, Dh*r*itarash*t*ra, and Vidura. The first represents the association of this system with Vedanta, and that is the idea of his five sons (*Pandavas*). The second refers to its association with Nyaya and Sankhya; and the third is the centre of principal Yoga, associated with both resultant Yoga and Nyaya (pp. xii, xiii, xxix). Vyasa himself, the author of the Mahabharata and othar sacred books of the Hindus, represents this threefold character of Vaiseshika united together in one. We shall examine his idea in the Second Volume.

(p. xiii); and the Kauravas understand it from their own point of view, as associated with Ny*a*ya, which is exclusive of Ved*a*nta (p. xii). And so, claiming the Vai*s*eshika for their own[1], they wish to contest the position of Ved*a*nta.

The challenge is accepted. On one side is Ved*a*nta, and on the other Vai*s*eshika and Ny*a*ya. But, as Ved*a*nta is based on the unmanifest energy of the Heart, and the proof of each is limited to the evidence of the senses in the world of the manifest, Ved*a*nta is satisfied with Yoga for its substitute. And so the battle is apparently between Yoga on the one hand, and Vai*s*eshika and Ny*a*ya combined on the other, though the former may take such assistance from Ved*a*nta, and the latter from S*a*ṅkhya, as it can. The P*and*avas accordingly muster their forces of Buddhi or Yoga, and bring seven Akshouhi*n*is or divisions into the field, for Yoga is represented by this number, as we have seen (p. xii). To this K*r*ish*n*a, the Supreme Purusha of Ved*a*nta, adds himself, as an adviser and guide. The Kauravas, on the other hand, have the forces of Vai*s*eshika and Ny*a*ya at their command, and so they bring eleven Akshouhi*n*is or divisions into the field; for the two systems combined are represented by this number (p. xii). To this K*r*ish*n*a gives all that Prak*r*iti or the S*a*ṅkhya system can add[2]. But the debate is primarily between Yoga, under the direction of Ved*a*nta, on the one hand, and Vai*s*eshika and Ny*a*ya combined on the other; and the different points of view of the combatants may be indicated as follows:—

PANDAVAS:	(Ved*a*nta)	YOGA	Vai*s*eshika		
KAURAVAS:			VAI*S*ESHIKA	NYAYA	(S*a*ṅkhya)

BATTLE OF KURUKSHETRA. In the previous contest of the Gambling Match the conditions of the game were (1) that the proof on each side was limited to the evidence of the

1. This is the significance of Duryodhana's attempt to capture K*r*ish*n*a, when the latter came to Hastin*a*pura on his mission of peace (Udyoga P. V, lxxxviii, 13; cxxx, 5).

2. K*r*ish*n*a helped both Arjuna and Duryodhana, the principal combatants, in the battle of Kurukshetra. To the former he gave his own self as a charioteer; and to the latter his whole army and wealth (Udyoga P. V, vii, 15–23).

senses; and (2) that the idea of God was to be excluded from Prak*r*iti as well as all Action. In this debate the first condition must still hold good; but the Kauravas have given up the second themselves; for they have accepted the position of Vaiseshika which, even as the higher limit of Ny*a*ya, gives a substantial place to Purusha as a Creator, though still less than that of Prak*r*iti (p. xiii). But they demand proof from the P*and*avas in respect of their idea of Yoga and Ved*a*nta. Thus, the question is, Is God the chief Actor in the universe? And conversely, as the individual soul is akin to the Supreme Purusha, must all actions be performed, irrespective of their result, so long as they are performed as a sacrifice? In other words, Is *all* Action imperatively necessary? And so the battle this time is to be fought in Kurukshetra, "the field where Action is deemed imperatively necessary[1].'

VI. Bhishma Parva

The contending parties are gathered on either side; but before the battle begins, their whole position and different points of view are examined afresh; and this gives us the Bhagavad G*i*ta, the Song of K*r*ish*n*a, the Supreme Lord of the universe.

Bhagavad Gita in the Mahabharata. The Bhagavad G*i*ta occupies a unique place in the story of the Mah*a*bh*a*rata. Its sublime character and wonderful range of thought are universally acknowledged; and so different does it appear to be from the main story of the Epic, that there are many who believe that it is an interpolation. But the Bhagavad G*i*ta is an epitome of the whole Mah*a*bh*a*rata, and explains the idea of the parent work in a most remarkable manner. We have observed that the battle of Kurukshetra is a mighty contest of great systems of thought from Sañkhya to Ved*a*nta[2] about the

1. The literal meaning of Kurukshetra is "(Kshetra) the Field, where (kuru, the imperative form of k*r*i, to act) Action is imperatively necessary."

2. This range from S*a*n*k*hya to Ved*a*nta is indicated by the very name, Mah*a*bh*a*rata (Mah*a*, *a*, Bh*a*rata), meaning "(*a*) Leading from (Mah*a*) Mahat, representing the S*a*n*k*hya (p. xii) to Bh*a*rata, meaning Breath or Pr*a*n*a*, referring to Ved*a*nta." Mah*a* is used in compounds for Mahat (MWD. p. 794); and Bh*a*rata refers to Breath or Pr*a*n*a* (*S*Br. I, v, 1, 8; SBE. Vol. XII, p. 133).

question of the existence of God and the necessity of Action; and the idea of the Bhagavad G*i*t*a* is the same. The Song of the Lord is a brief survey of all systems of Hindu philosophy in connection with the idea of God and the necessity of Action; and so it is told on the field of Kurukshetra, in the midst of contending armies, gathered for the fight. Even a most casual reading of the G*i*t*a* will show that this is its great theme, considered from different points of view; and its final end is Ved*a*nta, with K*r*ish*n*a as Supreme Purusha, the universal Creator and Actor in one,—for whose sake and in whose name must all Action be performed as a sacrifice, and in whom will everything be merged in the end.

Eighteen Chapters of the Gita. The Bhagavad G*i*t*a* consists of 18 Chapters, and the number of the main Parvas or Sections of the Mah*a*bh*a*rata is the same. Such is also the number of the Akshouhi*n*i's or divisions of the armies of the combatants, as well as the number of the days of the battle of Kurukshetra. We have seen that this number consists of 7, 6, and 5, and refers to the corresponding systems of thought, —Yoga, Vai*s*eshika, and Ny*a*ya; and so the Mah*a*bh*a*rata is a great battle between contending systems of philosophy. The idea of the Bhagavad G*i*t*a* is the same; and, while it retains its own peculiar unity of thought, each of its Chapters has a bearing on the corresponding Parva of the parent work, or the events of the corresponding day of the battle of Kurukshetra.

We have observed that the combatants meet on the common ground of Vai*s*eshika, referred to as Dharma (pp. xii, xvii, xliii); and so the very opening lines of the G*i*t*a* indicate the essential idea of the contest. "On the field of Dharma, in Kurukshetra, what did my sons and P*a*n*d*avas, eager for the fight?"—asks Dh*r*itar*a*sh*t*ra of Sanjaya, who describes the great scene of battle to the blind, old King. The great field relates to Dharma or the Vai*s*eshika system, where the combatants meet; and the subject of their debate relates to Kurukshetra or the Field of Action (p. xxiii). Thus Action, examined from different points of view, is the subject-matter of the G*i*t*a*; and it is this that the King, who represents Ny*a*ya himself, desires to know. The First Chapter of the

Gita has a further bearing on the *A*di or the First Parva of the Mah*a*bh*a*rata; and both describe the array of forces on either side. The Second Chapter, called S*a*ñkhya-Yoga, corresponds to the Second or Sabh*a* Parva of the parent work; and we have seen that the Sabh*a* or the Assembly-Hall is really a picture of Ny*a*ya, also called S*a*ñkhya-Yoga (pp. xii, xviii); and the Gambling Match between Yudhish*t*hira and *S*akuni relates to the same idea (p. xxxvi). In this manner a close study of the Bhagavad *Gita* will show that it is an epitome of the Mah*a*bh*a*rata, as wonderful as the Mah*a*bh*a*rata itself[1].

FIGHT WITH BHISHMA. We have observed that the battle of Kurukshetra is between Yoga, the first manifest form of Ved*a*nta, on the one hand, and Vaiseshika and Ny*a*ya combined on the other; and the first to enter the field against the P*and*avas (Man) is the grandsire Bh*i*shma. He is the Purusha of Ny*a*ya (p. xxix); and, as Ny*a*ya is represented by the number 10 (pp. xii, xviii), he fights for ten days. But Ny*a*ya is only an extension of S*a*ñkhya; and the two can be defeated only when it can be proved that Prak*r*iti is created by Purusha himself, and that the manifest world is Purushic in character. In other words, Bh*i*shma can be "slain" only when a Woman, personifying Prak*r*iti, can be transformed into a Man, personifying Purusha. If this is done, Bh*i*shma cannot help being convinced, and would be unable to argue or fight any more. And this is actually what is said to have happened in the course of the fight with Bh*i*shma. *S*ikh*and*in, born as a girl, has been transformed into a man by means of fasting and Tapas (meditation and austerities); and Bh*i*shma gives up the fight when he sees *S*ikh*and*in before him. He lays down his arms, and Arjuna, coming from behind, vanquishes him.

VII. Drona Parva

The place of Bh*i*shma is taken by Dro*n*a in the fight. He represents Heart-energy as Water or a Fluid; and believes

1. The bearing of each Chapter of the *Gita* on each corresponding Parva of the Mah*a*bh*a*rata, or the events of the corresponding day of battle will be examined in the Second Volume.

that it is analogous to the Mind, and Prak*ri*tic in character (p. xxix). As his Vai*s*eshika is only a continuation of Ny*a*ya and S*a*ñkhya (p. xiii), he has to maintain that the end of life is Knowledge and not Action. Hence, according to him, the Mind is associated with the senses of knowledge rather than those of action; so that the end of life is Knowledge and not Action. But there is an obvious flaw in his position. He cannot hold that the Mind has nothing to do with the senses of action, for the Mind is really associated with both the senses of knowledge and action; but if he persists in his opinion, he will have destroyed the very idea of the Mind, or his own son, A*s*vatth*a*man, who represents the Mind. Thus he is on the horns of a dilemma: If he holds that the Mind is associated with both the senses of knowledge and action, he cannot maintain that the end of life is Knowledge alone and not Action; and so he must be vanquished himself. But if he believes that the Mind is concerned with the senses of knowledge alone, his son must die. And so when, consistent with his own Vai*s*eshika point of view, he argues that the Mind is associated only with the senses of knowledge, and so the goal of life is Knowledge and not Action, Yudhish*t*hira tells him that his son, A*s*vatth*a*man, is dead. But Dro*n*a represents Heart-energy as analogous to the Mind; and so, if his son (Mind) is dead, he too must die. But A*s*vatth*a*man really cannot be slain, for he represents the correct idea of the Mind, as associated with both the senses of knowledge and action; whereas Dro*n*a would have been vanquished in any case. For, if he holds that the Mind is associated with both the senses of knowledge and action, he is defeated, but his son lives; and if he believes that the Mind is concerned with the senses of knowledge alone, his son must die. But as, according to him, Heart-energy is analogous to the Mind, he too dies after his son. Dro*n*a, holding that the end of life is Knowledge and not Action, argues in support of the idea that the Mind is associated with the senses of knowledge alone; and, as there are five senses of knowledge, he fights for five days. As a result of his defective position, Yudhish*t*hira tells him that his son is dead; and hearing this, Dro*n*a suffers himself to be slain.

KRISHNA'S DECEIT AND YUDHISHTHIRA'S LIE. The idea of the death of A*s*vatth*a*man has now been explained. But it is said that Yudhish*t*hira told a lie to Dro*n*a at the instance of K*r*ish*n*a, for A*s*vatth*a*man really lived. We have seen why A*s*vatth*a*man could not be slain; and yet what Yudhish*t*hira said was perfectly true, when understood in the light of the context.

K*r*ish*n*a is the Supreme Purusha of Ved*a*nta; and yet, as the Mah*a*bh*a*rata is ordinarily understood, all the subterfuges and dishonourable suggestions in the course of this great battle emanate from him. It is at his suggestion that Arjuna screens himself behind *S*ikha*n*d*in; and when Bh*i*shma, at the latter's sight, lays down his arms, shoots down the old grandsire. It is by means of his deceit that Jayadratha is slain; it is at his instance that Yudhish*t*hira tells a lie to Dro*n*a about A*s*vatth*a*man's death; and it is by his direction that Bh*i*ma, contrary to the usual rules of the combat, strikes Duryodhana on the thigh and succeeds in slaying him. In the story of the Bh*a*gavad Pur*a*n*a*, where too he figures as a principal character, some of his actions are equally indefensible; and his stealing the clothes of the Gop*i*s, the cowherd-maidens so deeply devoted to him, and calling upon them to come out to him naked from the water, is deservedly condemned. But it is easy to show, in the light of the method of letter-analysis, that all this misunderstanding is due to a misinterpretation of the context which, in its original conception, is both simple and sublime. We have explained why Bh*i*shma could not fight with *S*ikha*n*d*in; and we have shown that Yudhish*t*hira did not tell a lie. But if we examine the text, we shall find the idea to be very clearly defined. K*r*ish*n*a advises Yudhish*t*hira not to fight according to Dharma, but to resort to Yoga (VII, cxci, 11); and the translator understands Dharma to mean Righteousness or Virtue, and Yoga to be a trick or a device. But Dharma is another name for Vai*s*eshika; and Yoga refers to the philosophical system of that name; and what K*r*ish*n*a really advises is that Yudhish*t*hira should cease arguing on the basis of Vai*s*eshika, which is common to both himself and Dro*n*a, but to resort to the Yoga system, on which his true position

rests[1]. Similarly, he advises Bh*i*ma not to fight according to Ny*a*ya, but to resort to M*a*y*a* (IX, lviii, 6, 9); and once again the translator understands Ny*a*ya to mean Justice, and M*a*y*a* to imply illusion or deceit. But Ny*a*ya refers to the Ny*a*ya

1. In addition to A-dharma, translated as unrighteousness, we get "Mithy*a*" and "An*r*ita" in the text, both of which are understood to mean falsehood. Further, we have the following from Krish*n*a, "Save us from Dro*n*a. Under the circumstances as the present, falsehood (An*r*ita) is better than truth (Satya). Speaking falsehood (An*r*ita) for the sake of saving life, one does not become a sinner" (VII, cxci, 48.) All these expressions will bear a very different interpretation in the light of the method of letter- and syllable-analysis. Adharma (A-dharma) means "(A) Different from (Dharma) the Vaiseshika system." Mithy*a* (M, i, th, y, *a*) means that "the senses of knowledge are protected by the Mind, but they lead to the creative energy of the Heart;" and, as the Heart is characterised by action, and Dro*n*a agrees that the Mind is analogous to the Heart, he must agree that the Mind is associated with (the senses of) action too. An*r*ita (An, *r*i, ta) means "Breath, piercing through the senses of action;" and signifies that Pra*n*a or Breath makes for action; and so, as Pra*n*a is Heart-energy, analogous to the Mind, the latter is associated with the senses of action too. Satya, as has been explained (pp. 124–125), refers to Buddhi. Thus Dro*n*a cannot be defeated if Yudhish*t*hira argues on the basis of Vaiseshika (Dharma) or Buddhi (Satya); for the idea of both of these will lead to the conclusion that the end of life is Knowledge and not Action. Yudhish*t*hira must, therefore, resort to the Yoga system (Yoga) as the first manifest form of Ved*a*nta, and give up Vaiseshika (Dharma) and the basis ef Buddhi (Satya). He must base himself on the idea of the analogy of the Mind to the Heart; and by showing that the latter is associated with action, infer that the former is so too (Mithy*a*). And he must clearly define Heart-energy to be Pra*n*a or Breath, and show how it is associated with action (An*r*ita). Thus he would be able to succeed by means of Yoga, Mithy*a*, and An*r*ita, and not Dharma and Satya. The meaning of An*r*ita and Mithy*a*, as falsehood, would appear to have followed the same course as M*a*y*a* signifying illusion and not a creative energy. It would seem that these words were degraded when Ved*a*nta was dethroned, and other systems came to reign in its place (p. lxi).

system of thought, and M*a*y*a* is the creative energy of life according to Ved*a*nta; and how the word came to signify deceit has been explained in these pages (pp. 85-91). What K*r*ish*n*a really does is to warn Bh*i*ma not to play into the hands of Duryodhana, who represents the Ny*a*ya system himself; but to resort to Ved*a*nta, as the basis of his own point of view. K*r*ish*n*a is the Supreme Purusha, seated in the Heart; and these are but suggestions and hints to Man, who acts according to his direction, to avoid error and hold on to Truth. How all this has been misunderstood, can only be regarded as tragic.

His "trick" in respect of Jayadratha[1] is to be understood in the same manner. The word in the text is Yoga, which refers to the Yoga system of philosophy, whereas the translator understands it to mean a trick. And it is by means of the Yoga system of thought that K*r*ish*n*a leads Arjuna to defeat Jayadratha in the fight.

KRISHNA AND GOPIS. The idea of his playing with and stealing the clothes of Gop*i*s has a similar interpretation. K*r*ish*n*a is the Supreme Purusha of Ved*a*nta, made manifest in Action, holding that all life is created by Purusha alone. The Gop*i*s[2] are his devotees, who believe in Action, but have not yet shed their Ny*a*ya propensities, and believe that Action is Prak*r*itic in character; for the very idea of Prak*r*iti is derived from (k*r*i) Action itself. They have made themselves naked, and are bathing in the river; and the idea of nakedness is the same as in the case of the attempt made in respect of Draupad*i*. The very same word, Vivastra, is used in both the Mah*a*bh*a*rata and Bh*a*gavad Pur*a*n*a* in this connection; and, according to the method of letter-analysis, it means that the senses of action are associated with Prak*r*iti and not Purusha (p. xxxix n. 1). Again, Water or a river, is symbolic of Prak*r*iti (p. 22; p. 37, n. 2); and a Woman is conceived as an instrument of creation in sacred literature (p. xxviii, n. 1); and a Woman is characterised by two energies,—creative, and life-supporting. These Gop*i*s, who

1. See p. li, n. 1, for meaning of Jayadratha.

2. The idea of Action is expressed in the literal meaning of the word Gop*i* (Ga, o, p, *i*).

claim to be devoted to K*r*ish*n*a, yet believe that all Action is to be ascribed to Prak*r*iti; and so they have made themselves naked; and this is the meaning of "nakedness," as has been explained. Further, they hold that all creative and life-supporting energy is to be referred to Prak*r*iti; and so they have exposed their organs of creation as well as breasts, supporting life, to Water or Prak*r*iti; and they are bathing naked in the river. This is very inconsistent with their love for K*r*ish*n*a; and this is really K*r*ish*n*a's complaint (Bh*a*gavad Pur*an*a, X, xxii, 15-21). If they are really K*r*ish*n*a's devotees, they must not become "vivastra" (naked) and stand in Water. But should they happen to do so by mistake, what must they do? They must in that case agree that all life-creative and life-supporting energy is to be referred to Purusha alone; and so they must come out of Water (Prak*r*iti), and expose both their life-creative and life-supporting organs to K*r*ish*n*a, the Supreme Purusha of Ved*a*nta. Then they must wear their clothes, believing that all the senses of action are to be ascribed to Purusha alone and not Prak*r*iti. This is what the extraordinary story of K*r*ish*n*a and Gop*i*s really signifies.

Death of Abhimanyu. Abhimanyu, the son of Arjuna, is slain by the Kauravas in this Parva. As we have explained, Abhimanyu is Abhim*a*na or Egoism, born when the individual soul is associated with Buddhi and the elements (p. xxxv n. 1); and the idea of his death is easy to understand. It means that pure self-consciousness, characteristic of the soul in Ved*a*nta, cannot be attained so long as Egoism or Adhim*a*na (Abhimanyu) lives; for though, when properly understood, Abhim*a*na is a modification of the *A*tman or the individual soul in the world of manifest life, Egoism is generally regarded as born of Buddhi (p xxxv n. 1), and draws Man away from Ved*a*nta (pure self-consciousness) to Yoga (Buddhi), and thence into Vai*s*eshika (Mind), Ny*a*ya and Sa*ñ*khya (Purushic and Prak*r*itic Ether). Hence Abhim*a*na or Egoism (Abhimanyu) must be "slain" before the individual soul (Arjuna) can attain to perfection in Ved*a*nta[1].

1. It was after this that Arjuna was able to slay Jayadratha (Jaya, d, ratha), who represents the idea that "(Jaya) Final victory can be

VIII. Karna Parva

After Drona's defeat, his place is taken by Karna who, as we have pointed out, is Seed, Vegetable kingdom, or Food (p. xxvi). The problem of Food has been examined in considerable detail in the sacred books of the Hindus. All creatures are produced from Food, and Food is the root of the physical body. It refers, therefore, to the physical energy of the Heart, or Blood into

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attained only by (d) the control of (ratha) the body." Hence he expresses the idea of Nyaya, that necessary actions should be performed with self-control, but that the end of life is Knowledge and not Action (pp. xxxix–xl). As self-control expresses the idea of Sacrifice in Action, and Draupadi does the same, this would explain why Jayadratha seeks to carry away Draupadi by force (Vana P. III, cclxvii, 24); for he thinks that she is more fit to be associated with him than the Pandavas (Man).

Abhimanyu is slain in the absence of Krishna and Arjuna (Supreme Soul and individual soul), when he enters the "Chakra-vyuha" of Drona, and is unable to escape (Drona P. VII, xxxv, 19). Chakra-vyuha is usually understood to mean a kind of arrangement or array of forces; but Chakra really implies Action, being derived from kri, "to act" (MWD. p. 301); and Vyuha means "detailed explanation, or description; manifestation; body." (MWD. p. 1041). Chakra-vyuha, therefore, means "an explanation, manifestation, or body of Action;" and the position of Drona is that whenever the individual soul engages in action, it is modified into Egoism or Abhimana; hence actions should be abandoned. To this the reply is that Egoism, in the sense of Drona, is a modification of Buddhi (Santi P. XII, cccvii, 28; ccciii, 18) and not Atman; and it arises only in the absence of Atman. Hence, in the absence of both Krishna and Arjuna, and at the bidding of Yudhishthira (Buddhi), Abhimanyu goes out to fight (Drona P. VII, xxxv). Then it is shown that Abhimana or Egoism belongs really to the elements (Adhibhuta) and not to the soul (Adhyatma: p. xxxv, n. 1); and that it can enter the "body of actions" (Chakra-vyuha), but not escape from it; and so is Abhimanyu "slain."

The idea of "death" in sacred literature has been explained. Death really means "being assigned to Prakriti", as distinguished from Purusha, for all life is of Purusha and death of Prakriti (p. 260); and so when a

which it is transformed[1], and builds up the whole physical body. At the same time, Food is swallowed by Pra*n*a or Breath[2], which is another aspect of Heart-energy. Hence Food and Pra*n*a are spoken of as two gods, and sometimes even identified; and they minister to each other.

Thus the problem of Food may be considered from two main points of view. In one case Food is superior to the body; creates it and contributes to its strength; in the second it is swallowed by Pra*n*a, which is, therefore, superior to Food. Corresponding to these two ideas, Kar*n*a fights for two days. In the first half of the battle he defeats all the Pa*nd*ava brothers, except Arjuna (Pra*n*a), but in the second he is himself slain by Arjuna or Breath. As Food can only overpower, for the time being, the functions of Buddhi, Mind, and Arms and Legs, by sending them to sleep, Kar*n*a cannot "kill" Yudhish*t*hira and his brothers while defeating them. But Food cannot overpower Pra*n*a at any stage; and even in perfect sleep, induced by Food, when all other functions of the body are suspended, Pra*n*a continues to act undisturbed. Hence Arjuna cannot be defeated by Kar*n*a at all.

The manner of Kar*n*a's death is on a par with the rest of the story of the Mah*a*bh*a*rata. He has already torn away his natural ear-rings and armour with which he was born; and now his car gets stuck in the earth; and Arjuna, at the suggestion of K*r*ish*n*a, strikes him dead before he can extricate it. The ear-rings and armour represent the form and

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person is slain, what is really meant is that it is proved that he represents a Prak*r*itic, as distinguished from a Purushic, system of thought. Thus, in a sacred battle, Men alone can be slain, and not Women; for it is Man who claims to be Purushic in character, and it is to be seen what he really is. In the present case, the death of Abhimanyu means that it is proved that Abhim*a*na or Egoïsm, when separated from Atman or the individual soul as well as the Supreme Soul (Arjuna and K*r*ish*n*a), and acting under the direction of Buddhi (Yudhish*t*hira), belongs really to Prak*r*iti or the elements (is Adhibh*u*ta).

1. Thus Kar*n*a represents Heart-energy as a Fluid, in the same manner as Dro*n*a (Cf. p. xvi, n, 1, 3).

2. *S*Br. XII, ix, 1, 14; SBE. Vol. XLIV, p. 263.

outer skin or rind of Seed (Food); and these have to be torn away, pounded, pulverised or masticated, before Man can swallow Food; and that is why Kar*n*a has allowed his ear-rings and armour to be torn away. Now Food is put into the mouth and masticated; and the next question is, How and when does Pr*a*n*a* or Breath swallow it? It does so when Food approaches and gets stuck in the throat; and that is the real meaning of Kar*n*a's car getting stuck in the earth. Then Arjuna (Pr*an*a), at the suggestion of K*r*ish*n*a, slays Kar*n*a, or swallows Food; for all Food is regarded as an offering or sacrifice unto Pr*an*a[1]; and all sacrifice is really made in the name of K*r*ish*n*a, the Supreme Purusha of sacrifice himself.

IX. Salya Parva

Seventeen days of battle are over, and one more remains; and Kar*n*a's place is taken by *S*alya, the brother of M*a*dr*i*. He represents the Sañkhya system of thought, holding that the end of life is Knowledge and not Action; and as this system is based on the Prak*r*itic half of Ether (p. xii), he fights for only half a day, and is easily disposed of.

His place is taken by Duryodhana; and he, like his father, represents the Ny*a*ya system. As this system is based on the Purushic half of Ether (p. xii), he too fights for only half a day[2]. Like Dro*n*a he argues that the Mind is concerned with only the senses of knowledge and not action; and so the end of life is Knowledge and not Action. But Bh*i*ma, who represents the correct notion of the Mind, easily proves that the Mind is associated with both the senses of knowledge and action; and this, when properly interpreted, is the idea of the last Club-fight between Bh*i*ma and Duryodhana, when Bh*i*ma, at the suggestion of K*r*ish*n*a, strikes Duryodhana on the thigh and slays him[3].

1. Mait. Br. Up. VI, 9; SBE. Vol. XV, p. 312, n. 2.

2. Ny*a*ya is represented by the number ten in connection with the ten days' fight of Bh*i*shma; and by half a day in connection with Duryodhana's fight. Dro*n*a's five days' battle refers to the five senses of knowledge, as has been explained (p. xlvii).

3. Cf. pp. xlix-l.

Thus ends the eighteen days' battle or debate; and the whole array of the Kauravas, representing the Ny*a*ya and Vai*s*eshika systems, together with such assistance as they can derive from pure S*a*ñkhya, is defeated and destroyed. Only three persons from their ranks remain: (1) A*s*vatth*a*man[1], who represents the correct idea of the Mind, as associated with both the senses of knowledge and action; (2) K*r*itavarman[2], who represents the idea of Action, performed by means of control of the mind; and (3) K*r*ipa[3], who represents Action as necessary in the light of the S*a*ñkhya. These three cannot be slain, for they represent the idea of Action in accordance with the three respective systems of thought,—Vai*s*eshika, Ny*a*ya, and S*a*ñkhya, which were under debate. A*s*vatth*a*man, holding that the Mind is associated with both the senses of knowledge and action must admit the necessity of action, and agree that the end of life is both knowledge and action. K*r*itavarman admits the necessity of action in accordance with the idea of Ny*a*ya, as characterised by control; and K*r*ipa in accordance with that of S*a*ñkhya. The question to be decided in this great "battle" was, Is Action imperatively necessary? All the three have already admitted its necessity in accordance with the three systems of thought they represent; and so they cannot be slain.

X. Sauptika Parva

This is the Tenth Parva; and, in accordance with the system of thought followed in the Mah*a*bh*a*rata, the idea of the number ten, *viz.*, the ten senses of knowledge and action, is examined in this Section again. As nothing of the great

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1. A*s*vatth*a*man (A*s*va, sth*a*, man: MWD. p. 115), really means "(Man) Mind, (sth*a*) standing to (a*s*va) the senses of knowledge and action." The Horse (a*s*va) in sacred literature represents the senses of knowledge and action (pp. 316, 324–326).

2. K*r*itavarman (K*r*ita, var, man) means "(K*r*ita) Actions performed with (var) the control of (man) the Mind." This is the idea of Ny*a*ya (pp. xxxix–xl).

3. K*r*ipa (K*r*i, pa) literally means "(K*r*i) Act with (pa) the five senses of action." This is the idea of S*a*nkhya.

Kaurava army remains, the question can be considered only in the light of the P*and*ava forces that survive. And now it is shown that, when the ten senses cease to be pervaded by the energy of Pr*a*na, they are not only cut off from the idea of God, but they cannot function at all[1]. In this connection we have to remember that the whole battle of Kurukshetra, like the Game of Dice, was fought in the light of the evidence of the senses; and it was for this reason that Dh*r*ish*t*adyumna[2], the brother of Draupad*i*, representing the sacrifice of the senses of knowledge, as she does of action, was chosen to be chief general of the P*and*ava forces. And now a question is asked, What is the character of the senses? Can they function without Pr*ana* or Breath? The reply is in the negative; and so, in the absence of K*r*ish*n*a and Arjuna (Supreme Soul and Pr*an*a), all those who represent the senses of knowledge and action,—Dh*r*ish*t*adyumna and others,—are shown to be functionless; and they are defeated and slain as they lie inactive and in sleep. This is done by the three survivors of the Kuru army, who represent Action in the light of their systems of thought, as has been explained. Thus, on the side of the P*and*avas, Man alone (P*and*ava brothers) survives, accompanied by Draupad*i* and K*r*ish*n*a,—Action in sacrifice and God-consciousness,—the two divisions of the idea of Ved*a*nta; and so he (Man) is established in pure Ved*a*nta. On the side of the Kauravas too the necessity of action is admitted by all the three systems under debate; and those who disagreed are defeated and slain. And so the great "battle" ends.

XI. Stri Parva

Thus we have understood the real nature of Prak*r*iti in relation to Purusha in the light of all systems of Hindu

1. The quarrel of Pr*a*na and the Senses is described in the Upanishads (Cf. Chh. Up. V, i; SBE, Vol. I, pp. 72–74; B*r*ih. Up. VI, i; SBE. Vol. XV, pp. 201–203).

2. The brother and sister were both born out of a Sacrifice performed by their father, King Drupada.

Philosophy. And so, as Prak*r*iti is symbolised as a Woman, all the women of the race of the Kauravas and P*a*n*d*avas expose their faces and come to the waters of the Gang*a*, which represents Prak*r*iti itself, lamenting for those who are slain. This is given in the Str*i* Parva. Here also we get the curse of G*a*ndh*a*r*i*, the wife of Dh*r*itar*a*sh*t*ra, telling K*r*ish*n*a of his approaching end after a period of 36 years. This, however, is but a pictorial method of representing two cycles of thought, each consisting of 18 years; and we have already explained that this number signifies a conflict of three principal systems of philosophy (p. xxx). We have seen how the cycle ascends from Ny*a*ya to Ved*a*nta; and now we shall see how it can descend from Ved*a*nta to Ny*a*ya. Pure Ved*a*nta, based on the unmanifest energy of the Heart, is unmanifest like the Heart; and so its place in the world of the manifest is taken by Yoga, based on Buddhi. But Buddhi is generally understood to be characterised by Knowledge more than Action; and so it is easy to forget the idea of the Supreme Purusha as sole Actor in the universe. Then in one descending cycle of thought (18 years) we come down from Buddhi or the Yoga system to Mind or Vai*s*eshika; and then in another cycle (18 years) to Purushic Ether or Ny*a*ya. And then, as Ved*a*nta ends where Ny*a*ya begins (pp. xi–xii), the very idea of the Supreme Purusha as Creator and Actor is forgotten and lost; and so K*r*ish*n*a passes away. This is the idea of the curse of G*a*ndh*a*r*i*.

XII. Santi Parva

The Twelfth Parva conforms to the idea of the number twelve. It refers to the Yoga system of thought (p. xii); and, as the range of Yoga extends to Vai*s*eshika and Ny*a*ya (p. xii), all these systems of thought are reviewed in this Section. Nor is Sa*ñ*khya omitted, for it is closely allied to Ny*a*ya. And, as Bh*i*shma had been converted from Ny*a*ya to Ved*a*nta by witnessing how Prak*r*iti (Woman) could be transformed into Purusha (Man), he is regarded as the best person to survey them all.

XIII. Anusasana Parva

The number thirteen refers to the Heart or the system of Ved*a*nta (p. xii); and so the idea of Ved*a*nta is examined

by Bh*i*shma in this Section. After having done his work, Bh*i*shma passes away.

XIV Asvamedha Parva

All systems of thought, from S*a*ñkhya to Ved*a*nta, have now been examined; and we have seen how Ny*a*ya evolves out of S*a*ñkhya through the idea of self-control or sacrifice of the senses (pp. xxxix–xl). Then we can rise from Ny*a*ya to Vai*s*eshika; thence to Yoga; and thence to Ved*a*nta. Thus the basis of all God-knowledge is the control or sacrifice of the senses; and this must never be forgotten. And so in this Parva, after gaining all knowledge and power, Yudhish*t*hira performs the A*s*vamedha Sacrifice or the Sacrifice of the Horse or the senses; for the Horse in sacred literature represents the senses of knowledge and action (pp. 316, 324-326).

XV. Asramavasika Parva

The last five Parvas of the Mah*a*bh*a*rata are but a small fragment of the whole work. The main events of the story have now been told, and a brief description of its concluding scenes only remains. We have seen that Man (P*and*ava brothers) has been established in pure Ved*a*nta, associated with Draupad*i* on the one hand and K*r*ish*n*a on the other (p. lvi). But pure Ved*a*nta rests on the unmanifest energy of the Heart, and its place is taken by Buddhi or Yoga in the world of manifest life. But the range of Yoga extends to Vai*s*eshika and Ny*a*ya; and so Man (P*and*avas) lives in peace with Ny*a*ya (Dh*r*itar*a*sh*t*ra) for the time being. But Man still remembers that his Yoga is really born of Ved*a*nta, which excludes Ny*a*ya; and so Dh*r*itar*a*sh*t*ra, the blind, old King of Ny*a*ya, with whom the P*and*avas live in peace for some time, has to retire into the forest, accompanied by G*a*ndh*ari*, Kunti, and Vidura. This is given in the *As*ramav*a*sika Parva; and after some time they all pass away.

XVI. Mausala Parva

With the death of Dh*r*itar*a*sh*t*ra, one cycle of 18 years has passed; and Man has come down from Yoga to Vai*s*eshika.

Another cycle (18 years) passes too; and Vaiseshika has given place to Nyaya, which excludes Vedanta; and so the time has come for Krishna too to pass. Vedanta had been established when a Woman (Sikhandin) was transformed into a Man, and Bhishma was convinced and converted from Nyaya to Vedanta. Even so, when a Man (Samba) appears disguised as a Woman, signifying the transformation of Purusha (Man) into Prakriti (Woman), the opposite result takes place: Krishna, the Supreme Purusha of Vedanta, is reduced to the position of Nyaya, and so he passes away. This is given in Mausala Parva.

XVII. Mahaprasthana Parva

Thus Man has accepted the position of Nyaya once more. Prakriti is regarded as the principal actor in life, and Purusha is but a spectator of its work. And so Arjuna (Prana or the individual soul) is but a poor guardian of the Women (forms of Prakriti) left in his charge by Krishna after his death. He cannot protect them by any action, and so his great bow, Gandiva, falls helpless by his side; and they are carried away by "robbers" or pass out of his control of their own accord. But the end of Man is also near. He who believed in pure Vedanta, cannot be satisfied with Nyaya; and so he too must pass away. Man (Pandavas) dies, in the reverse order of his birth (p. 120); and as the birth of the Pandava brothers represents the birth of the child from the womb, head foremost, even so is the manner of their death expressive of the manner in which a man dies. First, all actions are suspended; and that is the end of Draupadi, preceding all. Then the legs are paralysed; and that is Sahadeva; and they are followed by arms; and that is Nakula. Then Breath or Prana passes out, and that is Arjuna; and that is followed by Mind or Bhima; and Yudhishthira or Buddhi comes last of all. This is the manner of death according to Nyaya, which conceives of Breath or Prana but as physical Air; Buddhi as the ultimate energy; and Knowledge as the final end. And so Yudhishthira is accompanied by (the senses of) Knowledge, personified as a

Dog[1], and proceeds to the world of the unmanifest, in life after death.

But the unmanifest (Heart) really belongs to Ved*a*nta, according to which Action in sacrifice, and not Knowledge, is the highest end. That is the abode of Indra, the performer of many sacrifices (p. 345); and so Yudhish*t*hira is told that his Dog cannot accompany him to heaven. But Man has chosen Ny*a*ya and not Ved*a*nta; and so Yudhish*t*hira (Buddhi or Intellect) cannot part with his Knowledge or Dog. But as all systems are connected with one another, it is not impossible for Man to revert to Ved*a*nta once more, and realise it as the highest Truth. And so is Yudhish*t*hira admitted to realms on high in any manner he desires; for however Man approaches the Eternal, all paths lead unto Him, it is said[2].

XVIII. Svargarohana Parva

And now there is the end. Yudhish*t*hira, having accepted Ny*a*ya, sees all things lop-sided at first; but his choice is made, and he is prepared to abide by the consequence. He sees his brothers and Draupad*i* in the tortures of Hell; but is willing to remain with them to the last. Then, by the grace of God, the bonds of Man are broken once more; and he sees Ved*a*nta as the one imperishable Truth of life in the world of the Unmanifest. And so Yudhish*t*hira is transferred to Indra's abode, the kingdom of Ved*a*nta,—and beholds there his brothers, Draupad*i*, and K*r*ish*n*a, as well as the Kauravas and their friends,—all happy in having attained to the one eternal Truth. Thus ends the story of the Mah*a*bh*a*rata. Its first scene opens in the Court of Brahm*a*, the Supreme Purusha of Ny*a*ya; and its last closes in the abode of Indra, the god who

1. The ancient Hindus associated animals with different ideas of life in this way. The cow, horse, lion, elephant, dog, deer, jackal, monkey and ass,—each had its place in their system of thought; and so had birds,—the swan, peacock, parrot, hawk, vulture, etc., as well as fish and different kinds of snakes. This would appear to have given rise to fables and animal-stories of later times.

2. BhG. IV, 11.

represents the idea of Vaiseshika and Yoga evolving into Vedanta (p. xli, n. 1).

Thus ends the story of the Mahabharata,—a great picture of all Systems of Hindu Philosophy. The Battle of Kurukshetra might perhaps be regarded as a contest between Vedanta and the religion of Buddha; and its conclusion might appear to indicate that, for a time, the religion of Vishnu (Vedanta) came to prevail; and then it was succeeded by Buddha's[1]. But the story of the Mahabharata serves to illustrate a more permanent cycle of thought in the course of human affairs. At one time in his life Man believes in this material world (Prakriti) as providing an answer to all that relates to him. Then slowly, dissatisfied with the answer, he turns to God as the sole, Supreme Creator of the universe. For a time he holds to this belief and grows in his faith; and then the cycle moves down again; and once more he comes to believe in the world around him rather than in God. This continues for a time; and then the cycle moves up again; and he turns slowly to God once more. This is the course of human life, and this the cycle of human thought; and it is this that is pictured in the Mahabharata more than the contest of particular religions and creeds.

There would appear to be a yet deeper reason for the success of Nyaya in preference to Vedanta in this world, as represented in the story of the Mahabharata. Vedanta stresses the necessity of performing *all* actions as a sacrifice, irrespective of their result; and it seems difficult for Man to accept this truth; for Action is apparently painful in its performance; and Action, accompanied by change, seems

1. From this point of view the Mahabharata would be regarded as the story of a great controversy between Hinduism and Buddhism which raged in India in ancient times, and which the European scholars would assign to the 6th. Century B. C., when Buddha was born. Thereafter Buddhism came to prevail, and extended into Asia; and then, after a time, it gave place, in India, to modern Hinduism. This might perhaps be regarded as giving a clue to the date of the composition of the Epic. But such hypotheses are aften misleading.

painful in its result. Man wishes to seek joy and avoid pain; and so finds it difficult to realise this truth of Ved*a*nta, with universal Action for its goal. He appears to get more comfort in contemplation and absence of change; and feels it more in harmony with the limitations of his nature to hold that Knowledge and not Action is the highest end. And so he finds more satisfaction in regarding the Supreme Purusha himself as a mere witness and spectator of Prak*r*iti, and the individual soul, akin to the Eternal, to be of the same character too. It is the severe logic of facts which compels him to realise that Action is the Law of Life, and Ved*a*nta the only consistent scheme of thought; but it seems as though he would accept this only for a time, and then slowly recede into Ny*a*ya. But the cycle of thought rises yet again, and he turns slowly to Ved*a*nta once more. In this way we rise and fall from Ny*a*ya to Ved*a*nta, and Ved*a*nta to Ny*a*ya from time to time[1].

But this interpretation of the story of the Mah*a*bh*a*rata, while solving some of the most intricate problems of philosophy and religion, raises a number of other questions. The simplest and the most obvious would be, Is not the Mah*a*bh*a*rata a historical or a semi-historical work, called Itih*a*sa[2]? Were not the Kauravas and P*and*avas real, living men of flesh and blood? and R*a*ma and K*r*ish*n*a too? Are there not great and famous places associated with their birth, life-history and death? and is all this to pass into a narrative of pure philosophy or a picture of ideal systems of thought? The reply to this is obvious. The ancients did not regard thoughts as different in essence from things, and held that all Matter was created out of the Mind (p. 68); and so to them an Idea was as living a form of life as material things, perceptible to the senses. They were witness to a great and mighty civiliza-

1. Cf. BhG. IV, 7–8.

2. Itih*a*sa is understood to mean History; but the literal meaning of the word (Iti, h, *a*, sa) is "(Iti) That is to say, (h) Prak*r*iti (*a*) leading to (sa) Purusha." Thus we see that the idea of Itih*a*sa or the Mah*a*bh*a*rata is, How does Prak*r*iti lead to Purusha according to the different systems of Hindu Philosophy? (Cf. p. xliv, n. 2).

tion,—deeper and more perfect than ours; and so were able to arrange all forms of life in terms of systems of thought; and picture India itself as an image of the manifest universe (Figs. 34 and 35, pp. 331–332). And so they constructed their dynasties of ideal heroes and kings, of the Solar and the Lunar race, together with an hierarchy of gods, ascetics, *R*ishis, Br*a*hma*n*as and all, to represent their theories of creation. The picture they drew is so human and so true to life, because Ideas are conceived as real, living forms of flesh and blood, with human emotions and human sympathies, and the actions of real, living human beings. And so perfect was their system, so great their thought, and so wide their authority, that all Hindu life came, in course of time, to be fashioned after the picture they had drawn. Religions, institutions, laws, castes, names of places, kingdoms, and kings, followed the ideas they had expressed; and India became a miniature of the manifest universe. All this might appear to be very extraordinary at first; but the proof of it lies in the sacred books themselves. The tendency to personify Thoughts into forms of life, and express Ideas in terms of Art, is of the essence of all creative work, as old as civilization itself; and it is not uncommon to see places and institutions so named in modern times. And this universal application of Thoughts to Things is no more wonderful than the ancient systems of Hindu Philosophy and Religion, which spread over the world in their time, and have survived the shock of ages, and continue to exist, however mutilated, to this day. And so we yet might see in the old, traditional forms, practices, ceremonies, and ritual of the Hindus, the same agelong idea of creative principles (pp. 171–177). The test of Truth must lie in its application to the facts of life; and while the method of letter-analysis gives the original meaning of words, the result may still be verified in the life and institutions of the Hindus, which have continued almost unchanged through the long lapse of years.

These speculations with regard to the Mah*a*bh*a*rata have yet wider ramifications; and it is permissible to believe that the stories of the Old Testament, often as mysterious as those of the Pur*an*as and the Epics, have a similar interpretation,

corresponding to the same ancient system of thought. This would be nothing strange, for Ideas make their way easily through the world; and even the New Testament is believed by many to be but a re-statement and a newer witness of the Old. And then, might we not regard the ancient Epics of Greece also in the same light? But all this must await further investigation and require the collaboration of many minds.

In the present work I have, as far as possible, referred to the original Sansk*r*it texts, and thought it desirable to give ample references. But, for obvious reasons, I have limited myself to the *R*ig Veda, the most ancient as well as the most sacred, where other Vedas only repeat the same hymn or the same idea. Nor have I given many references, though easily available, where one has sufficed. References to the Vedas are to Sir Ralph Griffith's translation; to the Upanishads, Br*a*hma*n*as, etc., unless otherwise stated, to the Sacred Books of the East, published by the Oxford University Press; while references to the Mah*a*bh*a*rata are to its translation by M. N. Dutt, and the original is the Bombay edition, published by Gopal Narayan & Co. It would be impossible to acknowledge the whole obligation in the composition of this book. The sacred works of the Hindus are the legacy of India and the heritage of the world.

THE MYSTERY OF THE MAHABHARATA

CHAPTER I.

THE MEANING OF THE MAHABHARATA

The Mahabharata, commonly supposed to be a store-house of fascinating tales of heroes and kings, of beautiful myths, fables and parables, with a back-ground of a strange and undefined philosophy centring round Krishna,—half man and half god—is referred to as follows:—

I, i, 17. **The Rishis[1] replied,**

The Purana (Mahabharata) which was first told by the illustrious sage, Dwipayana, and which was greatly esteemed by the celestials and Brahmarishis when they heard it,

18. And which, being full of various dictions and divisions, is the most eminent narrative that exists, and *containing subtle and logically combined meanings*, enriched with (the essence of) the Vedas, is a sacred work.

19-21. It is composed in beautiful language, and *it includes all other works. It is explained by all* Sastras *and contains the sense of the four Vedas.*

Souti[2] said,

27. It is a great *source of knowledge* all through the three worlds.

1. The Rishis who had gathered at a sacrifice.
2. The narrator of the "story" to the Rishis.

54. Learned men display their various *knowledge of Smritis* in commenting on this composition.

55. The son of Satyavati (Vyasa), by penance and meditation, *having classified the four Vedas, composed this holy history.*

Vyasa[1] said,

62. (It contains) the mystery of the Vedas and other subjects that have been explained by me; it contains the various hymns of the Vedas, Upanishads with their Angas,

63. And a compilation of the Puranas, and the history which has been composed by me and named after the three divisions of time, namely, Past, Present and Future.

64. And it contains the nature of decay, death, fear, disease, existence, non-existence; a description of creeds, and an account of various modes of life.

65. And it also contains the rules for the four castes and the essence of all the Puranas, an account of asceticism, and rules for the religious student, the dimensions of the earth, of the sun and moon,

66. Planets, stars, and constellations, and the length of the duration of the four Yugas; and it furthermore contains Rik, Saman, Yajur Vedas, the Adhyatma,

67. Nyaya, orthoepy, and pathology, charity, Pasupata, and celestial and human births for special purposes.

68. It contains a description of pilgrimages and holy places, of rivers, mountains, forests, seas,

69. Of celestial cities and the Kalpas; the art of war, different kinds of nations, and the languages and the manners of the people.

1. The celebrated author of the Mahabharata.

70. *All this has been placed in this poem.*

Souti said,

80. Vyasa sometimes knit the knots of composition very close.

81-82. None is able to understand to this day the closely knit *S*lokas for the mysteriousness of their meaning.

84. The wisdom of this work, like the stick used for applying collyrium, has opened the eyes of the world which were covered by the darkness of ignorance.

87. The whole house of the womb of Nature is properly and completely lighted by the lamp of this history which destroys the darkness of ignorance.

252. In this Bharata sinless and immaculate Devas, Devarishis and Brahmanas have been described, as well as Yakshas and great Nagas.

253. In it also has the possessor of six attributes, the eternal Vasudeva, been described. He is true and just and pure and holy.

254. In it is described the eternal Brahma, the great true light, whose great and divine deeds the wise and learned men declare ;

255. From whom has been produced the non-existent and the existent-non-existent universe, with the principle of reproduction and progression, birth, death, and re-birth.

256. In it has also been described he who is Adhyatma, and who partakes of the attributes of the five elements, and He to whom "unmanifested" and such other epithets cannot be applied.

I, ii, 40. As the words constituting the various branches of knowledge and the Vedas, display vowels and consonants only, so does this excellent history display the highest knowledge.

41. This Bharata history is full of subtle meaning and logical connection, and is rich with the meanings of the Vedas.

381. The greatly intelligent Vyasa has spoken it *as a treatise on Dharma, Artha, and Kāma.*

I, lxii, 16. **Vaisampayana[1] said,**

This (Bharata) is equal to the Vedas; it is holy and excellent. It is the worthiest of all that should be listened to. It is a Purana adored by the Rishis.

35. *It is a collection of all Srutis.*

39. The history of the great birth of the Bhārata Princes is called Mahābhārata.

40. *He who knows the etymology of the name* (*Bhārata*) is cleansed of all his sins.

45. It is equal to all histories in the world, and he who hears it acquires purity of heart.

49. This (Bharata) is sacred and excellent, and it equals the Vedas in sanctity.

53. Whatever about Dharma, Artha and Kama that is contained in this Bharata, may be met with elsewhere; but whatever is not in it, is not to be found anywhere.

XVIII, v, 44. The great race of the Bharatas is its topic hence it is called Bharata. And because of its grave meaning as also of the Bharatas being its topic, it is called Mahabharata.

46. *That which is in this, is elsewhere. That which does not occur here, occurs nowhere else.* This history is known by the name of Jaya. It should be heard by every one desirous of liberation.

1. A Rishi who recited the "story" of the Mahabharata at the great Snake-sacrifice, held by the son of Parikshit, Janamejaya.

It is clear from the foregoing verses that

(a) The Mahabharata is not a story in the ordinary sense of the term;

(b) It is "story" of the great birth of the Bharata princes; but we have to know the correct etymology of the word "Bharata" in order to understand its significance;

(c) It is a "story" in a very special sense,—being a narrative, in story form, of the essence of the Vedas, Upanishads, Puranas, and all the other sacred books of the the Hindus;

(d) It is a book of universal knowledge, relating to all that can be known below;

(e) It has a mysterious meaning, which can be understood only in the light of the sacred books of the Hindus.

It is a conviction of the present writer that the Mahabharata is not a treasure-house of beautiful stories of romance and love and adventure and war, set off by spiritual and moral discourses, allegories and parables; but rather a comprehensive philosophical treatise and commentary on the various systems of thought prevalent in India at the time of its composition, having their roots in the Vedas, the Upanishads and other sacred books of the Hindus,—written in a peculiar form of Sanskrit which, while apparently giving the language a story-form, conveys a very different meaning when interpreted in another way. The following pages will show how far is this conviction justified.

CHAPTER II.

A NEW LANGUAGE

It has been observed that the Mahabharata is a philosophical treatise written in a peculiar form of Sanskrit. It is necessary, therefore, to understand this form before we can comprehend the ideas that underlie its "story." This leads us to a consideration of the character of the Sanskrit language.

It is extremely difficult, if not impossible, to trace the origin of a language; and in the case of a language like Sanskrit, the parent of the Aryan stock, the difficulty is vastly increased. Sanskrit is commonly spoken of as the language of the gods, inasmuch as its literature, directly or indirectly, deals with their deeds. But tradition ascribes its origin to the great Eternal himself,—to Mahadeva playing on his drum, the notes of which composed the Sanskrit alphabet. The idea conveys something more than a feeling of popular reverence for an ancient and sacred language; for in the various schemes of Hindu philosophy, as comprehensive as they are minute, Agni, the god of Fire, is spoken of as the deity of Speech; and Agni is identified with an aspect of the Sun which, conceived as an image of Buddhi or highest Intelligence, is a picture of the Eternal himself. All Speech is, therefore, an expression of the Supreme, the voice of the univesal Fire (Agni Vaisvanara) that is imaged in the Sun as well as each created object.

But Sanskrit is a divine language in a very special sense. While it shares with all languages the voice of the Infinite, it is, even as its name implies, a "purified" and "reformed" language, conceived as a mirror of Life from the atom to the star. It might, in this connection, be observed that every letter of the Sanskrit alphabet, vowel or consonant, is given a number of meanings which, at first sight, do not appear to have any

connection with one another. The Sanskrit Grammar, with its extraordinary comprehensiveness and wealth of detail, has a number of rules which would be difficult to explain on any rational principle of Phonetics; and Sanskrit literature, the richest and the oldest known, offers difficulties of interpretation, specially in the Vedas, which have yet to be overcome. Many of them are probably due to the ancient character of the language itself, preventing a proper understanding of meanings and rules and forms at this distance of time. But coupled with this is the extraordinary simplicity and clearness of some of the aspects of this ancient language; and it is difficult to reconcile this simplicity and complexity, this clearness and confusion in any systematic manner.

A New Language.

Were it possible to conceive that a great language could be constructed out of hand by the genius of man, with the object of impressing into each spoken word the image of an idea, illustrating, on the basis of a complete and comprehensive theory of the manifestation, growth and dissolution of Life, its manifold wonders and the relation of its component parts,—it would not be difficult to show that Sanskrit is such a language; and the tradition that its alphabet is the echo of a drum played upon by Mahadeva, goes to strengthen such a theory. In modern times Esparanto is a small attempt at supplying a common basis for the diverse languages of the world; and if we could imagine the existence of a great and mighty civilization thousands of years ago, with a complete and perfected system of thought,—simple and single, yet vast and multiform,—based on the conception of the universe created out of the union of the Male and Female energies, akin to the male and the female Cells, arising like one great Tree of Life out of which issue forth many branches of science and religion and philosophy,—Sanskrit, a new, "ready-made, perfected, purified"[1] language, intended, by means of its grammatical rules, inflections, conjugations as well as the different meanings attaching to the letters of its alphabet, to convey the many

1. That is the literal meaning of the word Sanskrit.

ideas of that science and religion and philosophy, would be the language of the learned world of India at the time, from where speculation and theory and practice of religion overspread the known world.

This theory is very different from the accepted ideas regarding the origin and character of the Sanskrit language; but its correctness or error must be tested by dispassionate examination. As, however, the creation of this language pre-supposes the existence of a systematic and perfected body of thought whose image and expression it was intended to be, it is necessary to understand the principal features of that thought before we can grasp the significance of the character of the Sanskrit language.

As the Mahabharata claims to be the essence of the Vedas, Upanishads and other sacred works of the Hindus, supplying a key to the knowledge of the universe, it would be best to understand the systems of Hindu thought in the language of what is believed to be the apex of all knowledge, the fifth and last of the Vedas[1]. This will be supplemented by references to the Vedas, Upanishads, and other sacred books of the Hindus; but the Mahabharata, being a great commentary on them all, will be the easiest to understand.

1. Chh. Up. VII, 1, 4. SBE, Vol. I, p. 110.

CHAPTER III.

THE SYSTEMS OF HINDU THOUGHT

The ancient Hindus have evolved a number of schemes of thought relating to the origin, manifestation and end of life. They are various in form and complex in detail, and not unoften appear to contradict one another. But they all claim the Vedas for their authority; yet no one has been able to point out in what way may the Vedas be regarded as the foundation of the various systems of Hindu thought.

Is it possible to conceive of a common basis for the different, conflicting systems of Hindu thought? They all relate to one fundamental problem in many forms,—the problem of creation and life and death continued in an endless cycle of existence. What is the original cause of life? What was there in the beginning? Whence did it arise? What was its form, its name, its essence, its character? By what power did it create? Was it male or female or both? Was it spirit or matter or both? or was it neither? How did life become manifest, how evolve, develope, and become complete? How does it continue to exist, how act, how grow, and how does it cease to be? What is Death, and why and whence does it arise? Is there life after death? Is there a re-birth, and why? Is there a freedom from the bonds of birth, and how? What is life, and whence and why and where?

These and other questions arise in connection with the problem of Life and Death, and the following pages will show that an attempt has been made to answer them in the sacred books of the Hindus: in the Vedas in a peculiar form of hymns; in the Brahma*n*as in the form of creative Action conceived as Sacrifice; in the Upanishads more directly; in the Pura*n*as, Ramaya*n*a and Mahabharata in "story" form.

The original Cause of life: The Unknowable.

The ancients believed that the Original Cause of life, the Eternal, the Infinite, can never be known by the limited human mind; nor can the Devas nor the great Rishis know the origin of what is the source of the Devas and the great Rishis themselves[1]. Indeed, from the point of view of limited human reason, it may be argued that perhaps even the great Creator himself does not know his own origin: for all knowledge implies a difference and a duality,—a distinction between the Knower and the thing known, and the existence of a medium of knowledge. But in the case of the Supreme Creator there is only One without a second, and no difference or distinction between the knower and the thing known, for the two are identical; and so there can be no knowledge as men understand it. Accordingly it is said in the Rig Veda[2] that verily he, the great Creator, knows his own origin, *or perhaps even he does not know.*

A few simple principles: Knowledge is from Known to Unknown: Purusha and Prakriti.

All Hindu systems of thought proceed from a few simple principles in regard to the origin, manifestation and end of life. If the great Cause of life cannot be discovered, the human mind can argue only from the Known to the Unknown.

The ancient Hindus regarded each created being in general and Man in particular to be an epitome of the Universe, containing all the life-principles, energies and characteristics of the whole creation. They also believed that each object of life is made in the form and forces of the parent stock, even as the Seed contains within itself the essential characteristics of the whole Tree.

A study of the following pages will show that it is impossible to resist the conclusion that they found from observation that the first form of life, male or female, is the Cell, even as modern science understands; and that it is out of the union of the two that a creature is born. From

1. BhG. X, 2.

2. RV. X, cxxix, 7.

their study of the Cell, its processes of development, maturation and multiplication, they constructed their great idea of Universal Life and its manifestation, pervaded by a single Law throughout,—culminating in the conception of Hira*n*yagarbha or the Golden Ovum, or Brahma*nd*a or the Egg of Brahma, the great Creator of Life.[1] On this they founded their great systems of philosophy and religion, ideal and practical, and constructed a great language, Sanskrit, to be a picture of their scheme of thought, so that science and philosophy and religion, theory and practice, might be united into one, and each word of a sentence and each letter of a word might be the image of an idea, and the expression of the Law of Life and the Law of Truth.

But if their ideas were correctly formed, and if they understood the Law of Life pervading the universe from the atom to the star, it cannot conflict with the observations of Science to-day; and if they built their whole conception of life on that of the Cell, applicable to all that is made manifest in the world, it is necessary for the reader to have an elementary idea of the essential constituents of a cell, and the course of its development; for the ancients must have had a complete knowledge of its origin, development and death to be able to found on it their ideas of universal life. It is necessary, therefore, to have an idea of the Cell, male and female, and the process of their development, conjugation and differentiation in order to understand the foundation and fabric of Hindu philosophy and Hindu religion.

The Cell.

All forms of life, both of plants and animals, are composed of a vast number of vital units, called Cells.

A Cell may be defined as a region of a minute mass of Protoplasm or jelly-like substance, containing within it another region of finer *fluid* substance, called its Nucleus. *It is the smallest particle of living matter.* The cell-body is called Cytoplasm.

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1. Cf. Sk. "*Yatha pinde tatha Brahmande*" i. e. As it is in the Pi*nd*a, (lit. the embryo in an early stage of gestation) so is it in *Brahamanda*" (lit. the Egg of Brahma.)

Chromatin.

The nucleus contains a fibrillar and a more fluid part. The former consists of two parts, one of which does not take a stain and the other which does: the latter is called Chromatin.

Centrosome.

The Centrosome is a clear spherical substance which is found to lie sometimes in the nucleus and sometimes in the protoplasm, in the neighbourhood of the nucleus.[1] In a large number of cases, however, it is found in the Protoplasm, outside but in the neighbourhood of the nucleus.[2]

Nucleolus.

The Nucleolus is a spherical vesicle which lies in the fluid part of the nucleus during the resting periods of the cell. It disappears during the periods of division.

The following is the figure of an animal Cell:

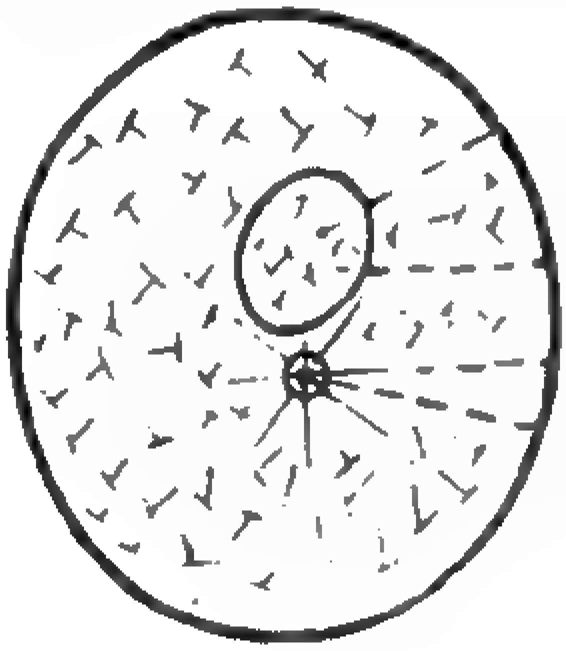

Fig. 1.

Action of the Centrosome.

The Centrosome plays a most important part in cell multiplication. It is the dynamic centre of the cell, and around it the small grains of the cytoplasm are arranged in radial lines. It divides into two before the division of the cell takes place, and its two divisions become the centre of attractive

1. Ency. Brit. Vol. 7, p. 715.

2. Cunningham's Anatomy, p. 8.

force, and their action may be compared to the lines of force in a magnetic field. The action of the Centrosomes on the Chromatin (chromatic or staining part of the nucleus) is most important in the development and division of the cell. The centrosomes are often seen to appear, disappear and re-appear in the process of cell development.

The Formation of a Cell: Direct Division.

Every cell is formed by the division of a pre-existing cell, called the Mother-Cell. The mother-cell divides into two equal parts, the Daughter-Cells, each of which possesses all the characteristics of the mother-cell. Each of the daughter-cells then subdivides into two halves, and then the grand-daughter-cells, and so on, till they form a mesh-work of cells, from which arise the differentiated parts of an organism. This is called direct division of the cell.

Indirect Division.

But there is also an indirect division which is a more complicated as well as a more important form of cell division. The process is characterised by a series of *complex changes in the nucleus*, in which the Centrosomes, acting on the Chromatin particles of the nucleus, play a most important part. This leads to a subdivision of the nucleus, followed by the cleavage of the cell protoplasm.

Stages of Cell development.

Starting with the cell in a resting condition, the changes leading to its division occur in four phases[1]; sometimes the changes are grouped under three stages.[2] If the resting stage be regarded as the first, there are *four stages in the division of a Cell*, and the division takes place in the last or fourth stage.

The Course of Development.

In the first or resting stage the Centrosomes appear like two points, one over the other, thus, : , *like Visarga in the Sanskrit alphabet.* Then they separate, and pass to the two opposite sides or poles of the nucleus, and, with their radial

1. Cunningham's Anatomy, p. 9.

2. Gray's Anatomy, p. 2.

lines of force, form a spindle that rotates. They act on the Chromatin (colouring substance of the nucleus), till the latter forms, first, a continuous thread, and is then divided into segments, called Chromosomes. The chromosomes are arranged round the centrosomes at either end, thus, ◡̇, *forming the figure of an Anusvara in the Sanskrit alphabet.* Then the cell divides into two, each daughter-cell possessing all the characteristics of the mother-cell. The course of cell-development may be illustrated as follows[1]:–

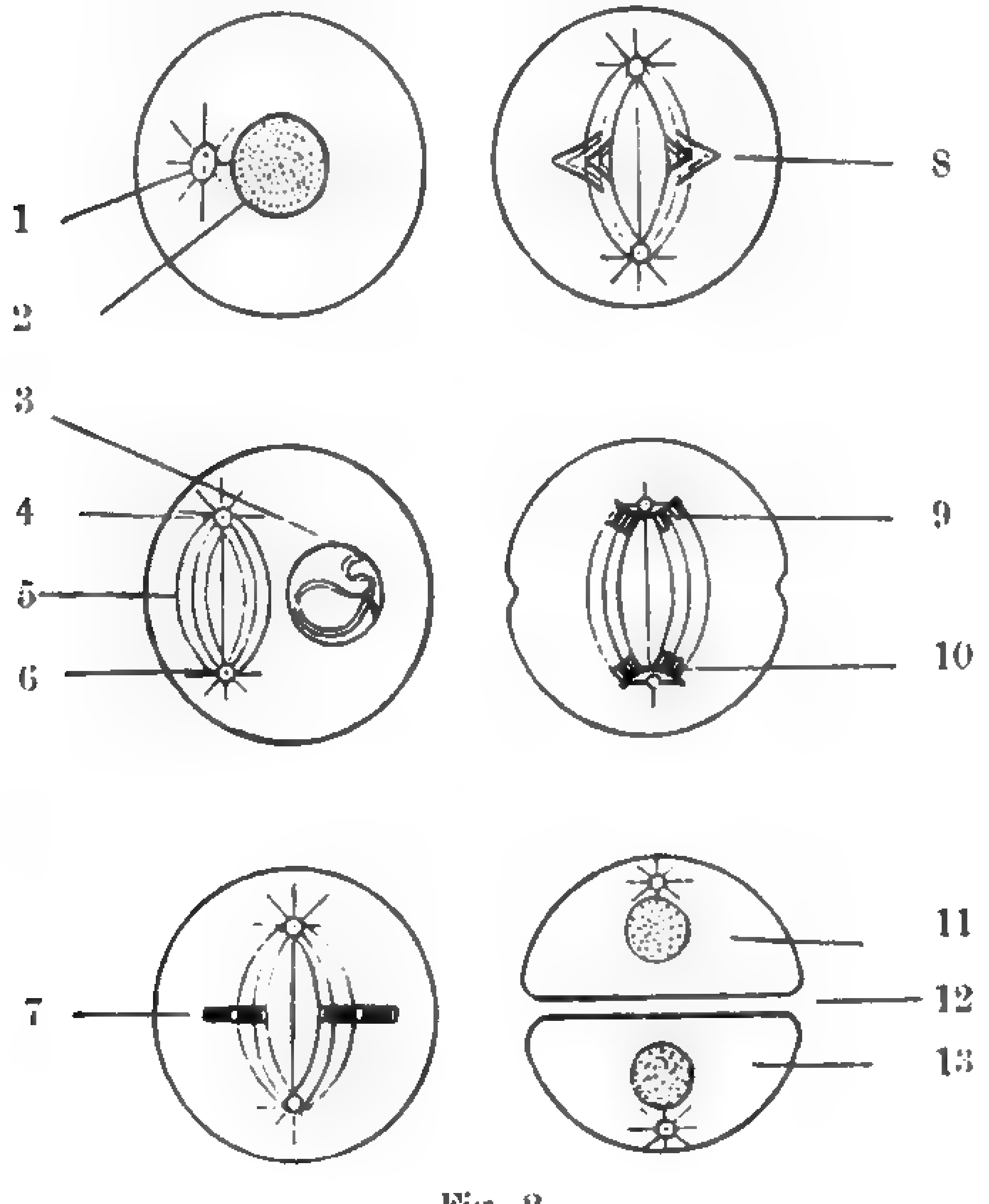

Fig. 2.

1. Centrosome (like a *Visarga*). 2. Nucleus. 3. Nucleus with Chromatin. 4. Daughter-Centrosome. 5. Achromatic spindle. 6. Daughter-Centrosome. 7. Chromatin at equator of spindle. 8. Another arrangement of Chromatin, V-shaped. 9. and 10. Centrosome and Chromatin at pole of spindle (like an *Anusvara*). 11. A daughter-cell. 12. Division of a cell. 13. A daughter-cell.

1. See Cunningham's Anatomy, pp. 9-10.

EXPLANATION.

The first figure represents the Cell at rest, with its cytoplasm containing the Centrosomes, and the Nucleus containing the Chromatin substance.

Then we have the Cell in action; and this is due to the action of the Centrosome on the chromatin. The Centrosome divides into two parts (like a *Visarga*), one of which passes to one pole and the other to the opposite pole of the nucleus. In the nucleus we get the following changes: The Nucleolus disappears, and the chromatic substance becomes aggregated and forms a continuous thread. At the same time a spindle appears between the daughter-centrosomes, and the nuclear membrane disappears.

Then the chromatic thread breaks up into a number of segments called Chromosomes, which arrange themselves (V-shaped) round the equator of the spindle. Then the Chromosomes divide into two equal parts, still at the equator of the spindle. After this the halves of the chromosomes move towards the opposite poles of the spindle, in the vicinity of the centrosomes, and arrange themselves in the form of an arc of a circle (like an *Anusvara*). At this stage constriction appears at the level of the equator of the spindle. In the end, this constriction deepens and the cell is divided into two equal halves, the daughter-cells.

The Ovum or the Female Cell.

We have so far considered the Cell in its process of maturation, without reference to the conjugation of the male and the female. It is necessary now to consider this aspect of the question.

The Ovum or the female cell presents all the structural features of the animal cell; but it is peculiar on account of its relatively large size, the large size of its nucleus, and the possession of an investing membrane between the lines of the nuclear and the cytoplasmic regions. The following is the figure of a human Ovum:-

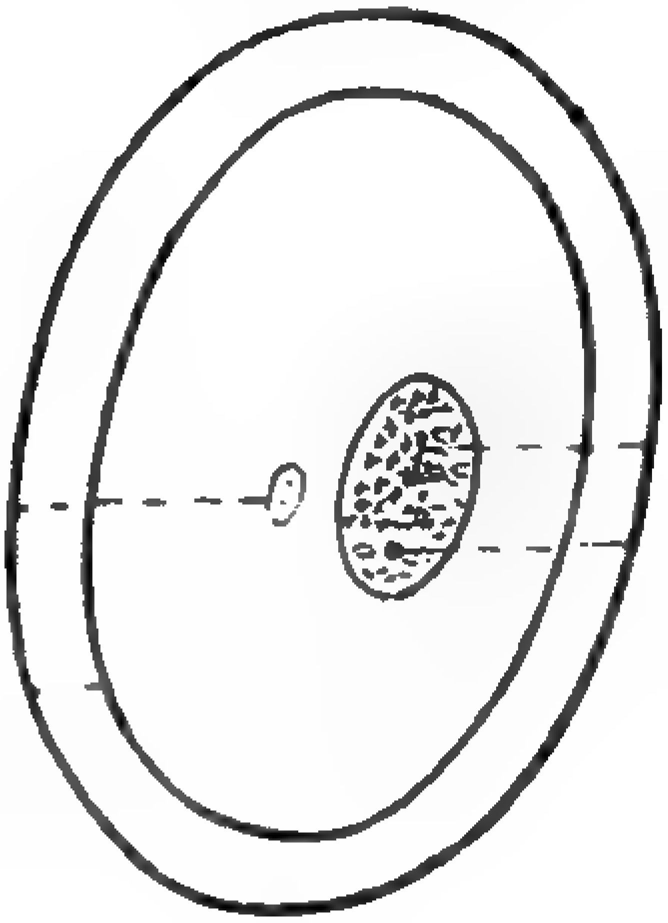

Fig. 3.

Maturation of the Ovum.

The Centrosomes play a most important part in the maturation of the Ovum. As in the case of the animal cell in general, they separate, pass to the two poles of the nucleus, form a spindle, and act on the chromatin. The latter form into chromosomes, then divide into two halves, and are attracted to either polar end. The rotating spindle then *forms a projection* at one polar end. Starting from the position of rest, there are *four stages* of development, at the end of which a new cell is formed. It is then separated and projected out of the main body of the ovum to the investing membrane. This separated cell is called a Polar Body. In like manner a second polar body is formed and projected out; at the same time the first polar body divides into two. Thus there are three Polar Bodies (or small cells); the main body of the cell, the *fourth*, is the mature Ovum, which may be conjugated with the male seed.

The course of development of the Ovum may be illustrated as follows[1] :–

1. Cunningham's Anatomy, pp. 14-16.

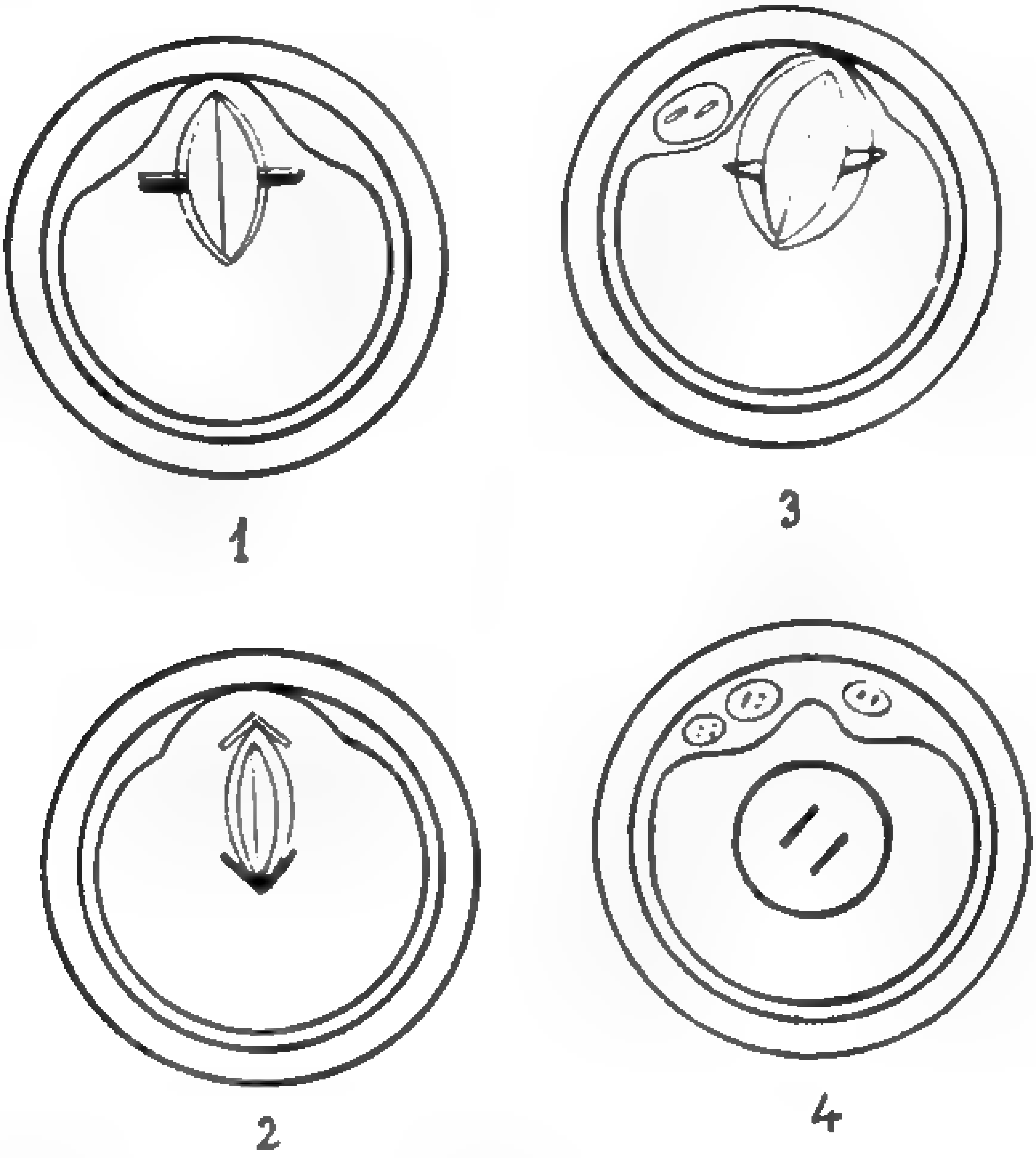

Fig. 4.

EXPLANATION[1].

1. Maturation of the Ovum at the end of the Prophase of First Division. The twin-chromosomes lie at the equator of the achromatic spindle.
2. Maturation of the Ovum at the end of the Anaphase of the First Division. Two chromosomes lie in the first polar bud, and two in the larger part of the Ovum.
3. Maturation of the Ovum at the commencement of the Metaphase of the Second Division.
4. End of Telaphase of the Second Division. The mature Ovum, with three Polar bodies.

Spermatozoon or Male organism.

A Spermatozoon is a minute male organism or cell. It is one of the *smallest known cells,* frequently being no more than *one hundred thousandth of the size of the ovum or the female cell.* It is produced in enormous quantities and, relatively to other minute cells, *is extremely tenacious of life.* The process of its

1. See p. 16.

maturation is akin to that of the animal cell in general, and may be illustrated as follows[1] :–

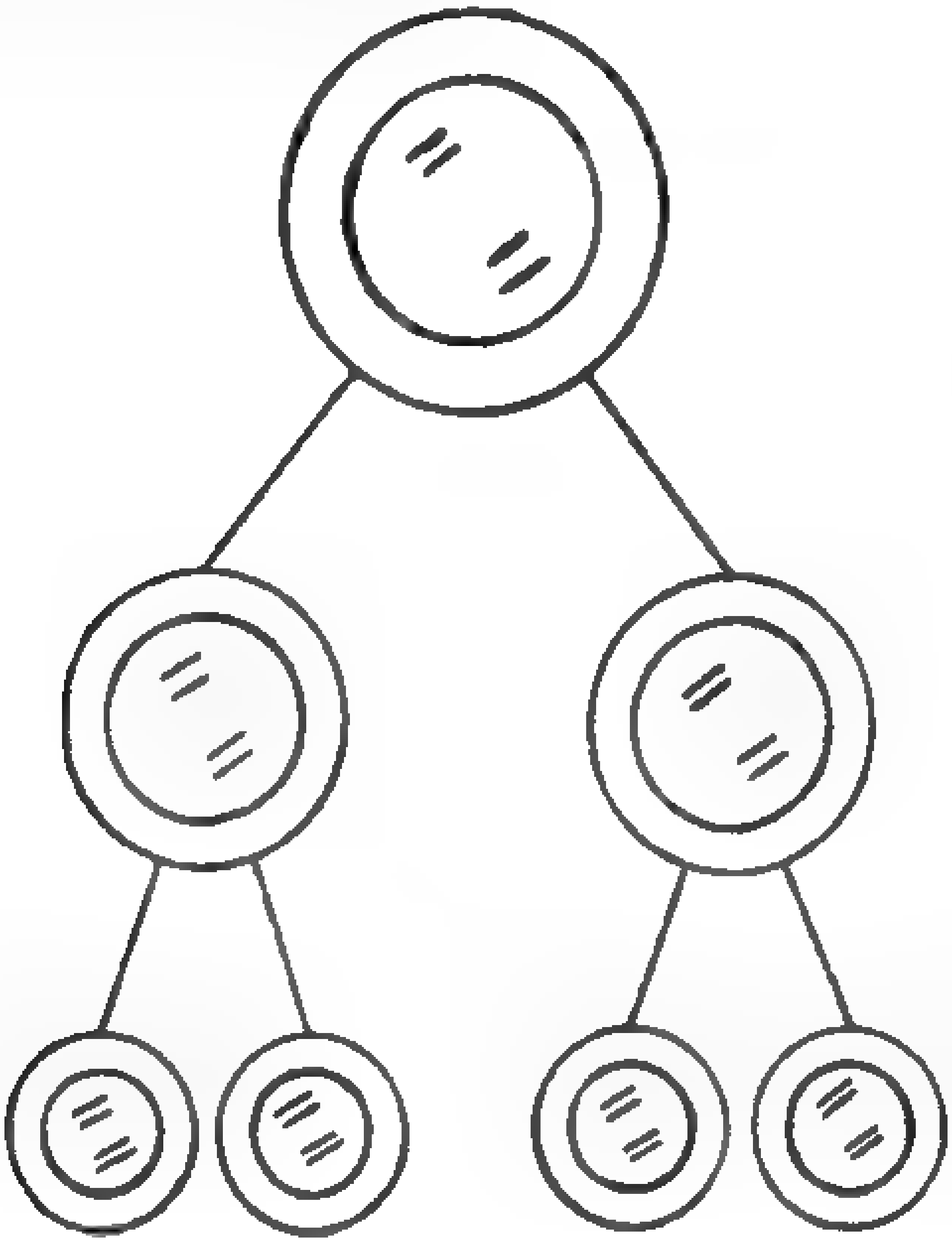

Fig. 5.

EXPLANATION.

This figure shows the division of the Spermatocyte or Male Cell into four Spermatids, even as the Ovum divides into four,—the mature Ovum and three Polar bodies. Only one Spermatid unites with the mature Ovum, the remaining three Polar bodies and three Spermatids, though present, do not appear to act.

Fertilization.

Fertilization is the union of the male with the female gamete or cell, and the conjugated ovum is called a zygote. *The zygote has the same form as the mature ovum.*

As has been pointed out, the primary spermatocyte (male cell) divides into *four* spermatids in its process of maturation, even as the primary oocyte (female cell) divides into *four*, three polar bodies and the mature ovum. But in the conjugation between the male and female cells, the union takes place between the *mature ovum* on the one hand and only *one spermatid* on the other. The remaining three spermatids and three polar bodies are present but do not appear to function ;

1. Cunningham's Anatomy, p. 12.

and it may be said that *out of four parts on either side the union takes place between one of each only*, and out of their union a new creature is formed.

The *Centrosomes* play a most important part in the process of fertilization. They *accompany the male germ which enters the mature ovum, and it is their action which brings about the division of the zygote (conjugated cell).* The zygote divides into two, then subdivides into four, and so on, till the whole cell, including the investing membrane, is filled with a number of cells. These cells arrange themselves in different groups and form three layers out of which the various parts of an organism are developed. The conjugation of the male and female cells may be illustrated as follows[1] :–

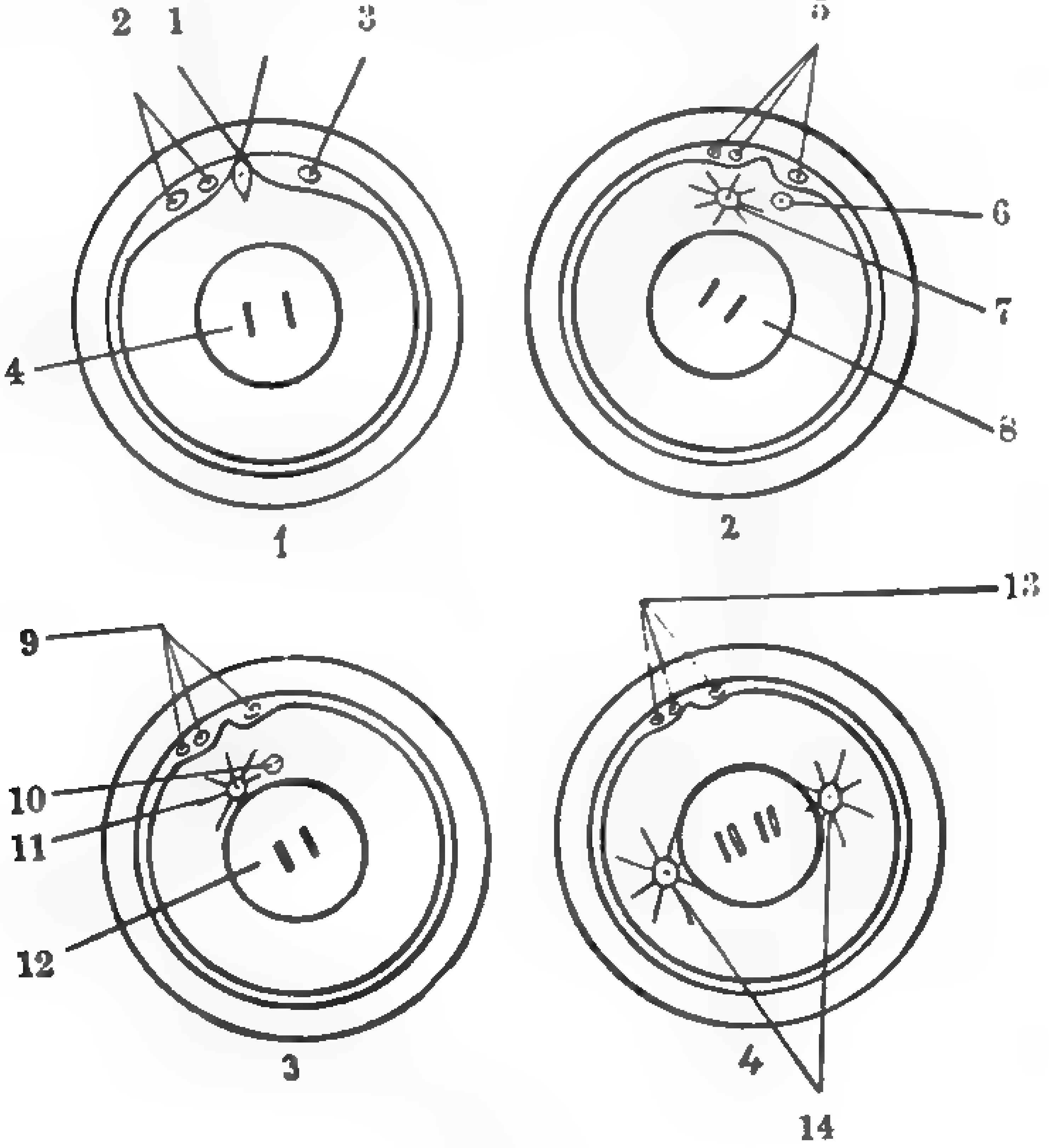

Fig. 6.

1. Cunningham's Anatomy, p. 20.

1. Spermatozoon. 2. Parts of first polar body. 3. Second polar body. 4. Female pronucleus. 5. Polar bodies. 6. Male pronucleus. 7. Centrosome with male pronucleus. 8. Female pronucleus. 9. Polar bodies. 10. Male pronucleus. 11. Centrosome with male pronucleus. 12. Female pronucleus. 13. Polar bodies. 14. Centrosomes.

EXPLANATION.

1. As the spermatozoon approaches the ovum, the latter shows signs of excitement. The spermatozoon then pierces the investing membrane and enters the body of the ovum.

2. The impregnated ovum contains two pronuclei, one male and the other female. The male pronucleus is accompanied by two centrosomes.

3. Then the male and female pronuclei unite.

4. Out of the union of the male and female pronuclei a new nucleus is formed. It contains the typical number of chromosomes, half being derived from the male and half from the female gamete or cell, and it is accompanied by two centrosomes, both of which appear to be derived from the male gamete, though their exact origin has not yet been established.

Embryo.

An embryo may be defined as a multi-nucleated protoplasmic mass. The following is the figure of the embryonic area of a zygote (fertilized ovum)[1].

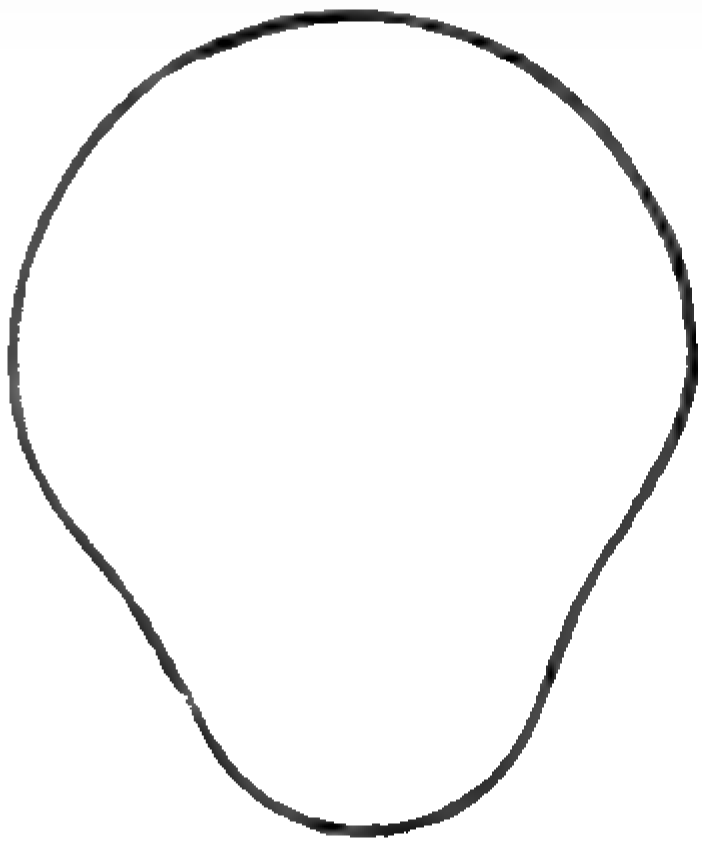

Fig. 7.

1. Cunningham's Anatomy, p. 30.

Reproduction of Animals[1]**.**

Reproduction of animals is of two kinds, *(a)* Asexual, and *(b)* Sexual.

Asexual Reproduction.

There are a number of cases among both plants and animals where, if the whole body be cut in pieces, each portion may grow into a new complete organism. This is a-sexual reproduction.

Sexual Reproduction.

Sexual reproduction may be defined as the production of a new organism from a zygote or fertilized ovum. In true sexual reproduction the conjugation is heterogamous, *i. e.*, the gametes or cells are unlike, that is, male and female. *The fusion is chiefly nuclear.*

A Special Case: Parthenogenesis.

A special case of reproduction, called Parthenogenesis, may be distinguished.

Parthenogenesis is the production of a new organism from the female organism, *without its previous conjugation with the male gamete. But it is to be regarded as secondary to and degenerate from true sexual reproduction.*

According to another view[2], however, "it appears that there is some evidence to show that *ova*, which in normal condition are incapable of development without fertilization, *may yet develop if subjected to an altered environment.* ...... Experiments made in this connection appear to suggest that the ova have the power of development. but are not able to exercise it in their normal surroundings. *There is reason to believe that the same assertion may be made of spermatozoa (male cells).* However, phenomena of the nature of Parthenogenesis have never been observed in the male gamete."

1. Ency. Brit. Vol. 23, "Reproduction."
2. Ency. Brit. Vol. 9, p. 316.

Science and Philosophy.

If we were to construct a new scheme of thought in regard to the creation of life based on the observed facts of modern Biology, the following would be some of its principal features :–

(1) All life is created in the following ways[1] :–

(a) from the physical union of the Male and the Female, corresponding to the union of the male and female cells;

(b) by means of natural separation from the parent, as in the case of many plants and animals;

(c) from the female alone, without its previous union with the male, as is alleged to be in a case of Parthenogenesis;

(d) from the male alone, without its previous union with the female, as is possible in another case of Parthenogenesis.

(2) Further, considering the processes of maturation and fertilization[2], we should say that when creation takes place, *the one becomes four, both male and female, and a new creature is born of the union of the fourth part of each, the remaining three parts of each being apparently inactive. Also, that there are four stages in the development of life, which becomes manifest in the fourth stage.*

(3) A scientific scheme of thought would take note of the form of the Cell, male and female, both at rest and in action, and hold that the *first constituent of life is a fluid or watery substance*[3]; that its form is *elliptical*[4]; that this ellipse has a rounded and a pointed side like an egg[5]; that *creation takes place from the pointed side*[6]. Further, we should have to consider the *action of the Centrosome* on the nucleus, and say

1. See p. 21.

2. See pp. 13, 16–19.

3. See p. 11.

4, 5, 6. See Figs. 1, 3, 4, 6, 7.

that there is *an energy of mysterious power* which, acting on the central part of life, (nucleus of the Cell) develops, divides and multiplies it; that it is *like a point*, which breaks into two; which has a radiating power; which is magnetic in its action; and it is this energy which is the *supreme creative energy of life*[1].

Purusha and Prakriti.

Translating the idea of the male and female into Purusha and Prakriti, even as the ancients did, we should say that

All life is created out of

(a) Purusha alone without the assistance of Prakriti[2];

(b) Prakriti alone, without the assistance of Purusha[3];

(c) the union of Purusha and Prakriti[4].

Hiranyagarbha or Brahmanda.

Proceeding from the general to the universal, we should say that

(a) There is a great Ovum of Brahma (Brahmanda or Hiranyagarbha or the Golden Foetus), out of which all life is made manifest[5].

(b) This Ovum represents the union of Purusha and Prakriti, out of which all creation issues forth. It may also represent mature Prakriti, creating without the assistance of Purusha[6].

(c) This Ovum has a rounded and a pointed side, and life becomes manifest from the latter[7].

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1. See pp. 12–19.
2. A case of Parthenogenesis, p. 21.
3. Another case of Parthenogenesis, p. 21.
4. Sexual Reproduction, p. 21.
5. The Cell conceived as Universal.
6. The fertilized Ovum. It has the same from as the mature unfertilized one, p. 18.
7. See Figs. 4, 6, 7.

(d) This Ovum may be divided into four parts, and the fourth alone creates, the remaining three being inactive or hidden from view[1].

(e) There are four stages in the manifestation of life, of which the first is one of rest, and life becomes manifest in the fourth stage[2].

(f) There is a Supreme Purusha, who may be represented by a Point, even as Prak*r*iti is represented by an Ovum[3].

(g) This Purusha can create without the assistance of Prak*r*iti; but more often he unites with her, and out of their union is creation formed[4].

(h) When Purusha unites with Prak*r*iti, the latter becomes creative; otherwise there is no change in her form[5].

These are some of the principal ideas that would occur to a person if he desired to construct a scheme of thought regarding the creation of life based on the teachings of modern Biology, and we shall see how far they agree with the ancient systems of Hindu thought.

Language as a Picture of Brahm*an*da.

Similarly, if we desired to construct a new language to be a picture of our new scheme of thought, we should think of the following points in connection with the constitution of the Cell, out of which all life is made manifest :-

(1) In all languages there are vowels and consonants; and we cannot speak without the use of both. But, except at the end of a word, consonants cannot be pronounced without the aid of vowels; and a change in a word depends first on a change in the vowel and then in the consonant.

1 and 2. See Figs. 4, 5, 6. pp. 13-19.

3. See figure of Centrosome, Figs. 1, 3. See p. 17, size of spermatozoon.

4. A case of Parthenogenesis; sexual reproduction.

5. The fertilized Ovum has the same form as the mature unfertilized one, p. 18.

This corresponds to the relation of the Nucleus to the Cytoplasm. All creative changes are at first nuclear; and a change in the nucleus is followed by a change in the cytoplasm[1].

Let us, therefore, draw the figure of a cell, and *assign the vowels to the Nucleus, and the Consonants to the Cytoplasm.*

(2) We have to take note of two other energies in the cell, (a) Centrosome, and (b) Chromosomes. The former is divided into two, like two points one over the other, thus, : . When it acts on the Chromosomes, the latter are, just before the division of the cell takes place, arranged below it like the arc of a circle, thus ◡̇[2].

The Centrosome is to be found sometimes in the nucleus and sometimes in the cytoplasm; and the chromatin are to be found in the nucleus[3]; but the nuclear membrane disappears when the chromosomes are formed; that is, the chromosomes are formed in the cytoplasm. The action of the centrosomes on the chromosomes takes place in the cytoplasm[4].

Following the vowels, therefore, let us have a sign to represent the Centrosomes, thus, : ; and another sign to represent the action of the Centrosomes on the Chromosomes, thus ◡̇ ; (the former is called in Sanskrit Visarga, and the latter Anusvara.)

(3) The nucleus has a membrane, called the nuclear membrane, and, in the process of maturation and development, a number of changes take place in the substance of which the nucleus is composed. These changes are followed by changes in the cytoplasm or cell-body[5].

1, 2, 5. pp. 13–15.
3. p. 12.
4. pp. 14–15.

We have, therefore, to indicate certain changes in the vowels to correspond to the changes in the nucleus referred to above. We have also to indicate other changes in the consonants to correspond to the changes in the cytoplasm which follow the changes in the nucleus.

The former are indicated by the Gu*n*a and other changes of vowels in Sansk*r*it grammar, and the latter correspond to the changes which the consonants undergo. Both these come under what are known as Sañdhi rules of Sansk*r*it grammar.

We shall see in a subsequent chapter[1] how the Sansk*r*it language and its grammar are a picture of this scheme of thought, based on the creation of life out of the great Ovum of Brahm*a*, Brahm*and*a, or the Universal Cell.

Life as studied by ancient Hindus.

The following pages will show that it is impossible to resist the conclusion that the ancient systems of Hindu thought are based on a study of the creation of life out of the universal Ovum of Brahm*a* or Brahm*and*a. The ancient Hindus appear to have studied the phenomena of life with great and scientific accuracy, and found from observation that life is created in the following ways[2] :—

(a) From the physical union of the male and the female, as in the case of men and other animals.

(b) From the coming together of the male and the female into an atmosphere of union, but without physical contact, as in the case of a number of aquatic animals.

(c) By natural separation from the parent, as in the case of a number of plants and animals.

(d) Out of the mature Ovum, without its previous union with the male, as in a case of Parthenogenesis.

1. Chapter VI.
2. Cf. p. 21.

(e) Out of the male energy, without its previous union with the female, as in another case of Parthenogenesis.

From these facts, as well as a study of the cell, they proceeded to an examination of the fundamental problem of the manifestation of life:–

(a) Is the Original Cause of Life a Male energy, or is it a Female energy, or is it both?

(b) If it is the Male, is the Female created out of it?

(c) If it is the Female, is the Male created out of it?

(d) Is creation the result of the physical union of the Male and Female? Or

(e) Is it the result of the coming together of the Male and Female into an atmosphere of creation, but without physical contact? Or

(f) Is it the result of natural separation from a parent energy, which is both Male and Female in one?

It will be found on examination that the ancient Hindus have, in their sacred works, considered all these questions and arrived at certain conclusions; and from these and a few more principles to be presently defined, arise the different systems of their thought.

Their Conclusions.

Their conclusions in this connection may be summarised as follows:–

(1) The Original Cause is a Male energy, and the Female is created out of it[1].

1. RV. X, xc, 1–2, 5.

This Purusha is all that yet hath been and all that is to be.

From him Viraj (Prak*r*iti) was born.

Ait–*A*r. Up. II, iv, 1, 1, SBE. Vol. I, p. 237.

Verily, in the beginning all this was Self.

MBh. *A*di P. I, lxiii, 100–101.

He is the first, the cause of creation, Prak*r*iti, the controlling Lord. He is the Purusha, the Creator himself......

(2) The Original Cause is a Female energy, and the Male is created out of it[1].

(3) The Original Cause is both Male and Female in one[2].

---

1. RV. X, cxxix, 3.

Darkness (symbolising Prak*r*iti) was there: at first concealed in Darkness this All was indiscriminate chaos.

AV. VIII, x, 1.

Viraj (Prak*r*iti) at first was This.

MBh. *S*anti P. XII, cccxliii, 7–9.

The *S*ruti declares, In the beginning there was only Ignorance. (Cf. RV. above)

She was the form of the universe......This is the meaning of the word Tamas (Darkness, symbolising Prak*r*iti).

From that Purusha, thus born of Tamas, came into existence the Being called Brahman.

B*r*ih. Up. V, v, 1, SBE. Vol. XV, p. 191.

In the beginning this was Water (symbolising Prak*r*iti; see pp. 11, 22).

2. MBh. *S*anti P. XII, cclxxxv, 94, 101.

You (Supreme Purusha) are the Ocean (symbolising Prak*r*iti as Water pp. 11, 22).

I salute Him who is the soul of Water (Prik*r*iti).

B*r*ih. Up. I, iv, 1–3; SBE. Vol. XV, p. 85.

In the beginning this was Self alone, in the shape of a person (Purusha)......He was so large as man and wife together.

See note 4, p. 32.

(4) The Original Causes are two and not one, Purusha and Prakriti,—and out of their union is life created[1].

(5) Creation is the result of natural separation from the parent energy, by means of Wish or

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1. MBh. *Santi* P. XII, cccvi, 1–3.

It has been said that the relation between male and female is like that which exists between the Indestructible (Purusha) and the Destructible (Prakriti).

Without a male, a female can never conceive. Without a female a male also can never create a form.

On account of their union with each other......forms are seen to spring up. This is the case with all orders of beings.

MBh. *Santi* P. XII, cccxvi, 5.

Therefore, unmanifest Prakriti, although by nature inanimate and unintelligent, still becomes animate and intelligent on account of her union with the Soul, who is eternal and indestructible.

Bh. G. XIII, 19–20.

Know thou that Prakriti and Purusha are both beginningless.

In the creation of action and its performance, Prakriti is said to be the cause; in the experience of pleasure and pain, Purusha is said to be the cause.

Desire, or Thought, or Penance (Tapas or Heat), and not primarily of physical contact[1].

(6) Creation is the result of the coming together of the Male and the Female, the "presiding" of the Male over or his "proximity" to the Female[2].

(7) Creation is the result of the physical union of the Male and the Female,–the "animating" of the Female by the Male[3].

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1. RV. X, cxxix, 3–4.

 By the great power of Heat (lit. Tapas, meditation, thought) was born that Unit.

 Thereafter rose Desire in the beginning,—Desire, the primal seed and germ of Mind (lit. Manas).

 RV. X. cxc, 1.

 From Fervour (lit. Tapas) kindled to its height Eternal Law and Truth were born.

 Chh. Up. VI, ii, 3, SBE. Vol. I, p. 93.

 It (Supreme Creator) thought, May I be many, may I grow forth.

 Tait. Up. II, vi, SBE. Vol. XV, p. 58.

 He (Supreme Creator) wished, May I be many, may I grow forth. He brooded over himself (like a man performing penance). After he had thus brooded he created all, whatever there is.

2. BhG. IX, 10.

 By reason of My proximity or presiding over it, Prakriti produces this, the moving and the unmoving. The world wheels round, O son of Kunti, because of this.

 MBh. *S*anti P. XII, cccxv, 12.

 Prakriti, O King, is inanimate and unintelligent. When she is presided over by Purusha, then only can she create and destroy.

3. BhG. IX, 8.

 Animating (seizing, resting upon) My Prakriti, I project again and again the whole multitude of beings.

 MBh. *S*anti P. XII, cccxvi, 5 (See p. 29, note 1).

Character of the Supreme Male Energy (Purusha).

The characteristics of the Supreme Male energy or Purusha are, accordingly, as follows:—He is

(1) Self-create, immeasurable, unmanifest, infinite, without beginning and without end[1].

(2) Creator, supporter and destroyer and still existent in the Universe[2].

(3) Creator of and merges within himself the Supreme Female energy (Prak*r*iti)[3].

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1. RV. X, xc, 2.
   On every side pervading earth, Lord of Immortality.

   BhG. VIII, 9–10.
   The Omniscient, the Ancient, the Overruler, minuter than an atom, the sustainer of all, of form inconceivable, luminous like the Sun, etc. etc.

   MBh. Anu P. XIII, cxlix. An account of the Supreme.

2. RV. X, xc, 3–5.
   All creatures are one fourth of Him (Supreme), three-fourths eternal life in heaven.

   From Him Vir*a*j (Prak*r*iti) was born.

   BhG. VII, 6.
   I am the origin and dissolution of the whole Universe.

   BhG. X, 20.
   I am the Self, existent in the heart of all beings. I am the beginning, the middle, and also the end of all beings.

3. RV. X, xc, 5.
   From Him Vir*a*j (Prak*r*iti) was born.

   RV. X, cxxi, 9.
   He brought forth the great and lucid Waters (Prak*r*iti).

   MBh. *S*anti P. XII, ccx, 16.
   He, in the beginning of a new cycle, creates Prak*r*iti.

   MBh. *S*anti P. XII, ccx, 36.
   Existence springs from Prak*r*iti, which exists in That which is the Soul of all existent beings.

(4) The Lord of and greater than Prakriti[1].

(5) Identified with Prakriti[2].

(6) Seated in, united with, and animating Prakriti, and causing her to act[3].

(7) Both Male and Female energy in one[4].

(8) As both Male and Female energy in one, or as united with or identified with Prakriti, he has

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1. MBh. *Sa*nti P. XII, ccx, 37.
The Supreme Divinity, that is above Prakriti.

2. MBh. Udyoga P. V, xliii, 41.
By the fifth Veda, called *A*khy*a*na, it is declared that the Supreme Soul is identified with the Universe.

3. BhG. IX, 8, note 3, p. 30.
MBh· *Sa*nti P. XII, cccxvi, 5, note 1, p. 29.
MBh· *Sa*nti P. XII, ccx, 25.
When Prakriti creates through the action of Purusha, the universe with all its potencies begins to spring from it.

4. MBh. Udyoga P. V, xliii, 41, note 2, above.
MBh. *Sa*nti P. XII, ccclii, 18.
He (Supreme Purusha) is that who is named Pradh*a*na (Prakriti), enduring, eternal, and immutable.
MBh. Anu. P. XIII, xiv, 222.
See in the image of Mah*a*deva (Supreme Purusha) the marks of both the sexes. That God of gods, *viz.*, Rudra, that cause of both creation and destruction, shows in his form the marks of both the sexes as the one cause of the creation of the universe.
MBh. Anu. P. XIII, cxlvi, 11.
Mah*a*deva to Um*a*,–
Half of my body is made up of half your body.

all the characteristics of Prak*r*iti,—Gu*n*as, M*a*y*a*, Action, etc.[1]

(9) As distinct from, and creator and lord of Prak*r*iti, he transcends the characteristics of Prak*r*iti, and is free from Gu*n*as, etc.[2]

---

1. BhG. IV, 6.

I come into being by means of my own M*a*y*a*.

MBh. *A*di P. I, lxiii, 100.

He is the first Brahm*a*, he is the abode of the three qualities (Gu*n*as).

MBh. *Sa*nti P. XII, cccxvi, 2.

Great Munis say that when the Soul seizes qualities (Gu*n*as) like a crystal catching the reflection of a red flower, he is said to be possessed of qualities; but when freed from qualities, like the crystal freed from reflection, he is seen in his real nature, which is above all qualities.

MBh. Anu P. XIII, xvii, 100.

You (Supreme Purusha) are full of illusion (M*a*y*a*).

MBh. Anu. P. XIII, cxlix, 37.

He who is the accomplisher of all functions in the universe.

Cf. BhG. III, 22–24.

2. MBh. *Sa*nti P. XII, cccxvi, 2 (See note 1, above).

His real nature is above all qualities (Gu*n*as).

MBh. Anu P. XIII, xiv, 219.

He is endued with qualities (Gu*n*as), and he is shorn of them.

BhG. IV, 13.

Know me as devoid of action.

(10) Possessed of bodily form at will, and transformed into manifestations of life[1].
(11) Characterised by Desire (to act and to create)[2].
(12) A mere Witness or On-looker or Spectator of Prak*r*iti: free from Action and all the functions of Prak*r*iti[3].
(13) Identified with and symbolised by the Sun, Light, Day, Buddhi etc.[4]

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1. BhG. IV, 6.
   Though I am unborn, of changeless nature, and lord of beings, yet subjugating my Prak*r*iti, I come into being by means of my own M*aya*.
   BhG. XV, 7–10.
   An eternal portion of Myself, having become a living soul in the world of life, draws to itself the (five) senses, with Mind for the sixth, abiding in Prak*r*iti.
   When the Lord obtains a body and when he leaves it, he takes these and goes, as the wind takes fragrances from their retreats.
   Presiding over the ear, the eye, touch, taste, and smell, as also the mind, he experiences objects.
   Migrating from one body to another, or residing in the same, as he is united with Gu*n*as, the deluded do not see him; but those who have the eyes of wisdom perceive.
2. See p. 30, note 1; p. 33, note 1.
   Cf. MBh. Anu P. XIII, cxlix, 60.
3. BhG. XIII, 22.
   The Supreme Purusha in this body is also called the Looker-on, the Permitter, the Supporter, one who experiences, and the great Lord, and the highest Self.
   MBh. *S*anti P. XII, cclxxxvi, 35.
   The Soul is only an idle spectator of everything.
   See p. 33, note 2.
4. MBh. *S*anti P. XII, ccciii, 18.
   The eldest born being is called Hira*n*yagarbha. This holy one has been called the Understanding (Buddhi).
   Chh. Up. III, xix, 1. SBE. Vol. I, p. 54.
   *A*ditya (the Sun) is Brahman (Supreme Creator).

(14) Identified with Hira*n*yagarbha or the Golden Egg.[1]

(15) Greater than the greatest, and smaller than the smallest.[2]

(16) Seated in the Heart of all creatures.[3]

The Character of the Supreme Female Energy (Prak*r*iti).

The characteristics of the Supreme Female energy (Prak*r*iti) are as follows :–

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1. RV. X, cxxi, 1.

In the beginning rose Hira*n*yagarbha, born only Lord of created beings.

MBh. *S*anti P. XII, ccciii, 18.

The eldest born Being is called Hira*n*yagarbha. The holy one has been called the Understanding.

*S*Br. VII, iv, i, 19. SBE. Vol. XLI, p. 378.

Hira*n*yagarbha, the first-born, the golden child, the one lord of being, is identified with Praj*a*pati.

2. See note 1, p. 31; note 3, p. 24.

MBh. Anu P. XIII, cxlix, 92.

He (Supreme Purusha) who is like a cypher (point).

Ka*th*a Up. I, ii, 20, SBE. Vol. XV, p. 11.

The Self, smaller than the small, greater than the great, is hidden in the heart of that creature.

3. BhG. X, 20.

I am the Self, existent in the heart of all beings.

Ka*th*a Up. I, ii, 20. SBE. Vol. XV, p. 11, see above.

MBh. Anu P. XIII, xiv, 148.

He lives everywhere, and should be known as living in the hearts of all creatures in the universe.

She is

(1) Self-create, immeasurable, unknowable, infinite, without beginning and without end[1].

(2) Creator of and created by the Supreme male energy (Purusha), and his manifest form[2].

(3) Co-equal, co-extensive, and identified with the Supreme Purusha[3].

(4) United with and animated by the Supreme Purusha[4].

(5) Independent of the Supreme Purusha, and the *sole* creator of manifest life[5].

(6) Characterised by the three Gu*n*as, M*aya*, and Action[6].

---

1. BhG. XIII, 19.
   Know thou that Prak*r*iti and Purusha are both beginningless.
2. RV. X, xc, 5.
   From him (Purusha) Vir*a*j (Prak*r*iti) was born, again Purusha from Vir*a*j was born.
   See p. 28, note 1.
3. See p. 32, note 2.
4. See p. 32, note 3.
5. See note 2. above; p. 28, note 1.
   MBh. *S*anti P. XII, cccxiv, 15.
   Prak*r*iti, cheerfully and of her own accord, as if for sport, produces, by undergoing changes herself, thousands and thousands of combinations of her original qualities.
6. BhG. III, 5.
   All are made to act by Gu*n*as born of Prak*r*iti.
   BhG. III, 27.
   Gu*n*as of Prak*r*iti perform all action.
   BhG. XIII, 19.
   All modifications and Gu*n*as are born of Prak*r*iti.
   Ved. Sut. I, i, 1. SBE. Vol. XLVIII, p. 125.
   This very Prak*r*iti is called M*aya* in the text 'Know Prak*r*iti to be M*aya*.'

(7) Represented by Tamas or Darkness, Night, Cold etc. (as the Supreme Purusha is by Light, Day etc.)[1]

(8) Symbolised as Water.[2]

(9) Identified with Hira*n*yagarbha or the Golden Egg, symbolising her union with and "animation" by the Supreme Purusha.[3]

Origin of the Idea of Male and Female Energies and their Characteristics.

The idea of the union of Male and Female energies (Purusha and Prak*r*iti) in the creation of life would appear to have arisen as follows:–

A study of the following pages will show that there cannot be the slightest doubt that the ancient Hindus had understood the character of the forces of life even more

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1. RV. X, cxxix, 3.
   Darkness was there: at first concealed in darkness this All was indiscriminate chaos.

   See p. 28, note 1.

2. MBh. *S*anti P. XII, clxxxiii, 3–10.
   Water is the life of life of all creatures......The entire universe is pervaded by water.

   Formerly there was only infinite Space......Then water originated like something darker within darkness. Then from the pressure of water sprang wind.

   B*r*ih. Up. V, v, 1. SBE. Vol. XV, p. 191.
   In the beginning this was Water.

   See also pp. 11, 22.

3. MBh. *S*anti P. XII, cccxii, 3.
   He then creates Brahman who originates from the Golden Egg (Hira*n*yagarbha).

   *S*Br. XIII, v, 2, 23, SBE. Vol. XLIV, p. 391.
   Of good nature, self-existent at first (within the great Ocean [Prak*r*iti]: I verily place the right germ, whence is born Praj*a*pati).

perhaps than modern science understands today. They knew the constitution, development and division of the Cell-organism, and they knew that the Heart is the centre of life in a living creature, and as soon as it ceases to function, life becomes extinct. Arguing from the Known to the Unknown, they held that the Eternal Heart is the centre of the Universe, in which the Supreme Purusha abides[1]. Further, it would be impossible to doubt that they knew, even as modern science understands, that a current of electricity is produced with each beat of the animal heart; hence, generalising from that, they identified the Supreme Creator with lightning[2]; and an electric current has two aspects, positive and negative, which were generalised into the conception of Purusha and Prak*r*iti. Further they knew that the beating of the heart implies a propagation of sound; and sound, they understood, is produced in Ether[3]. Again, they knew that the properties of Ether are that *(a)* it produces sound, *(b)* it produces motion, *(c)* it sets up a magnetic current of energy, *(d)* it has a twofold character, corresponding to the north and south poles of a magnetic field[4], *(e)* it consists of matter in the form of Atoms, and *(f)* it gives an elliptical form to all things situated in it.

1. See p. 35, note 3.

2. Chh. Up. IV, 13, 1, SBE. Vol. I, p. 66.

   Breath, heaven, and lightning, (these are my forms). The person that is seen in the lightning, I am He, I am He indeed.

   Cf. *Ksha*, meaning lightning, as the fourth incarnation of Vish*n*u.

3. MBh. *S*anti P. XII, ccxxxii, 3–4.

   Ether originates from the Mind. Know that its property is Sound.

4. Cf. *S*Br. VIII, vi, 1, SBE. Vol. XLIII, pp. 97–104.

   In making the central part of the *fifth* layer of the sacrifice (and the number five, as will be explained later on, always stands for Ether) five bricks (N*a*kasads) are made of half the usual size, so as to allow five others (Panchach*u*d*a*s), also half-bricks, to be placed over them. They are called *mithuna* or twins. The N*a*kasads and Panchach*u*d*a*s are regions, related to Ether, from which all regions are said to arise, and the idea of their being twins corresponds to the two twin-aspects of Ether referred to above.

From all this they came to the following conclusions :-

(1) All manifest life, from smallest to the greatest, is in the form of a Cell[1]. This Cell is situated in Ether, because in Ether the form of all life is oval or cell-shaped.

(2) Beyond this manifest, there is an unmanifest source of life, the Heart. All life-energy emanates from it; it is characterised by an electric (or super-electric) energy, which has a positive and a negative aspect, which may be spoken of as Purusha and Prakriti or Male and Female respectively.

(3) This super-electric energy is accompanied by Sound in the "beating" of the Heart. Accordingly, an electro-magnetic current is produced with each "beat" of the Heart, because Sound is propagated in Ether, and Ether is characterised by magnetic energy.

(4) The original or universal Cell is situated in this Ether, which may be called "Ether of the Heart."

(5) As a magnet has north and south poles, this electro-magnetic energy of the "Ether of the Heart" flows from north to south when positive or Purushic, and from south to north when negative or Prakritic.

(6) As all things situated in Ether are elliptical, the form of this electro-magnetic current is elliptical.

This they understood with reference to human or animal life; and arguing from the Known to the Unknown, they drew the following conclusions :-

(1) There is a centre of the Universe, the Eternal Heart, which is the abode of the Supreme Unmanifest, primeval energy of Life, whether Male or Female, and issuing from there and transforming itself, that energy makes itself

1. See p. 11, note 1.

manifest and creates and pervades the Universe.

(2) This energy may be regarded as Male, or Female, or the union together of both.

(3) The first energy that accompanies the Eternal Heart is Lightning or "Lightning of the Heart"[1], which is greater than the electric current of the human heart though akin to it.

(4) This first energy of the Unmanifest Supreme Creator, "Lightning," has a twofold aspect, positive and negative, which may be called Male and Female or Purusha and Prak*r*iti.

(5) The "Lightning of the Heart" is accompanied by Sound (on the analogy of the "beating" of the heart), and this is the imperishable word of the Eternal, called "OM".

(5) This Sound or the Imperishable Word is made manifest in the "Ether of the Heart," even as all sound is made manifest in the element Ether. The "Ether of the Heart" is greater than the element Ether though akin to it.

(7) As all things situated in the element Ether are elliptical in form, the first manifestation of the Supreme creative energy of life is oval in form. From this arises Brahm*and*a, the Ovum of Brahm*a*, the first form of the Universe[2].

(8) As the energy of the Heart, Buddhi and Mind makes itself manifest in Ether, this Brahm*and*a is characterised by electro-magnetic energy, which is greater than the electro-magnetic energy known to man, though akin to it.

(9) The property of a magnet is that it attracts substances more or less akin to it in nature;

1. See p. 38, note 2.
2. Cf. form of a Cell, Figs. 1, 3.

and as the energy of Brahm*anda* is super-electro-magnetic, the Supreme Creator creates all beings more or less akin to himself[1].

Foundations of Hindu Philosophy.

In these few simple principles we have the foundations of almost all that is contained in Hindu philosophy, firmly and surely laid. The following pages will show that it is not a mere assumption that the ancient Hindus knew all about the nature, character and functions of the human heart, and therefrom drew their inferences in regard to the Heart of the Universe. Their ideas, analysis and schemes of thought are so wonderfully uniform and consistent, that it is difficult to resist the conclusion that they were based on clear, systematic and well-defined knowledge, and simple, well-understood and basic laws of scientific inference.

If to the foregoing conclusions we add a few more observations and facts of life, the foundations of the Hindu schemes of thought will be complete, and all the rest will be but an erection of the superstructure. These relate to *(a)* Sun, Moon, and members of the Solar system; and *(b)* the four orders of created beings, (1) the Viviparous or born from the womb like human beings, etc.; (2) the Oviparous or born from the Egg, like birds, etc.; (3) the Vegetable kingdom or those born from Heat; and (4) Germs or those born from filth or the element Earth[2].

Energies of Creation and their Manifest Form.

The Sun.

The Ancients knew that the Sun was the manifest source of all life below; that its chief energy was Heat accompanied by Light; and that this Heat was transformed into Electricity, Magnetism, and all other forms and forces of life. They saw that the Sun was situated to the east of our planet Earth.

The Sun, accordingly, was regarded as a symbol of the Supreme Purusha, who, though ever the same, created the

1. See p. 43,—Brahma creates the Universe after himself.
2. MBh. *Santi P.* XII, ccxxxvii, 11; Ait-*Ar.* Up. II, vi, 1, 5, SBE. Vol. I, p. 245.

Universe by his Tapas (Heat or meditation)[1], and by transforming himself into various ways, created and pervaded all forms of life.

The Position of Purusha in Relation to Prakriti: East and North.

If the Sun came to be regarded in the light of the manifest Purusha, objective life came to be regarded in the light of manifest Prak*r*iti; and as the Sun is situated to the east of our Earth, the East came to be regarded as the abode of the Purusha in relation to Prak*r*iti.

But the Ancients knew that, though the Sun may, in a measure, represent Purusha, there existed a higher energy than the Sun, unmanifest and unknowable, which created the Sun itself. This they conceived to be the Heart. They knew that the Heart is characterised by super-electro-magnetic energy, flowing from north to south, and again from south to north,—as when a person *breathes in*, there is a *downward* (north to south) flow of energy; and when he *breathes out*, there is an *upward* (south to north) flow of energy; that the former is positive, (or Purushic) and the latter negative (or Prak*r*itic)[2]. Accordingly, the place of Purusha, in relation to Prak*r*iti, was believed to be also to the North.

The East and the North were, therefore, regarded as the two directions from where the Purushic energy of life might be conceived to emanate.

The Moon.

The ancient Hindus were, further, of opinion that, as the Sun was the source of Heat, the Moon represented the transformation of Heat into Electricity; that is to say, the energy of the Moon was electric, and it "converted the effects of the Sun's heat, and *created the clouds*" *charged with lightning*[3]. Accordingly, the energy of the Moon was akin to

1. RV. X, cxxix, 3, see note 1, p. 30.
2. Cf. Ait-Ar. Up. II. i, 5, 1, SBE. Vol. I, p. 208: "Day, therefore, is breathing up, night the breathing down." Day refers to Purusha, and night to Prakriti. (See page 37, note 1).

   See p. 39 (3 and 5).
3. MBh. Vana P. III, iii, 6–7.

that of the Heart, though lower in strength, the Moon being electric and the Heart super-electric.

Ether.

Further, as lightning is always accompanied by sound (even as "lightning of the heart" and its "beating" go together), and as sound was conceived to be a property of Ether, they held that the electric energy of the Moon was *immediately* transformed into magnetic energy, creating the element Ether[1].

Other Elements: Air, Fire, Water, Earth.

Ether, they held, was transformed into Air; Air into Fire; Fire into Water; and Water into the element Earth. These were the great elements, and thus was all life made manifest[1].

Energies and their Symbolical Forms.

But the Ancients believed that all forms of life below had their counterparts above, that "this and that are the same[2]." Accordingly, they tried to relate the principal energies of life, Buddhi, Mind, and the five elements, which are found to be united and inseparable below, to their individual and separate forms; and so Buddhi was personified in the Sun, Mind in the Moon, and the five elements in the five planets of our Solar system, Mars, Mercury, Jupiter, Venus, and Saturn respectively. This will be further explained in the course of the following pages.

Heart-Energy and Lotus: Lightning, Thunder and Rain.

The story of the creation of Life is often narrated as follows[3].–

In the beginning of a cycle of creation N*a*r*a*ya*n*a, the Supreme Creator, lay on the Waters (Prak*r*iti), which constituted his body. He wished to create; and then rose

1. MBh. *S*anti P. XII, ccxxxii, 3–7, note 3, p. 38; note 2, p. 49.
2. Chh. Up. I, iii, 2; III, xxv, 1–2; SBE. Vol. I, pp. 7, 123–124.
3. MBh. Vana P. III, cclxxi, 42–46.

from his navel a Lotus, on which Brahm*a* found himself seated. Seeing the universe blank, Brahm*a* wished to be many. Out of this Desire was born Thought, and Brahm*a* created after himself and from his Mind the Universe.

Brahma*nd*a or Golden Egg.

It has already been pointed out that Brahm*a* is often identified with the Golden Egg or Hira*n*yagarbha[1]. Now, to picture the idea of the birth of Brahm*a* from the navel of N*a*r*a*ya*n*a, let us draw the figure of an ellipse (Egg)[2], and locate the place of the Heart, the abode of N*a*r*a*ya*n*a, within it; then let us locate the navel. By joining the two in the form of an ellipse, we shall get "Ether of the Heart"[3]; and if we draw an ellipse or circle at the top of this, we shall get the "Lotus"[4], on which Brahm*a* found himself seated, whence emanated the Golden Egg. This is done by connecting the Heart (now linked to the "Lotus") and the navel with the outer ellipse. The whole idea may be illustrated as follows:–

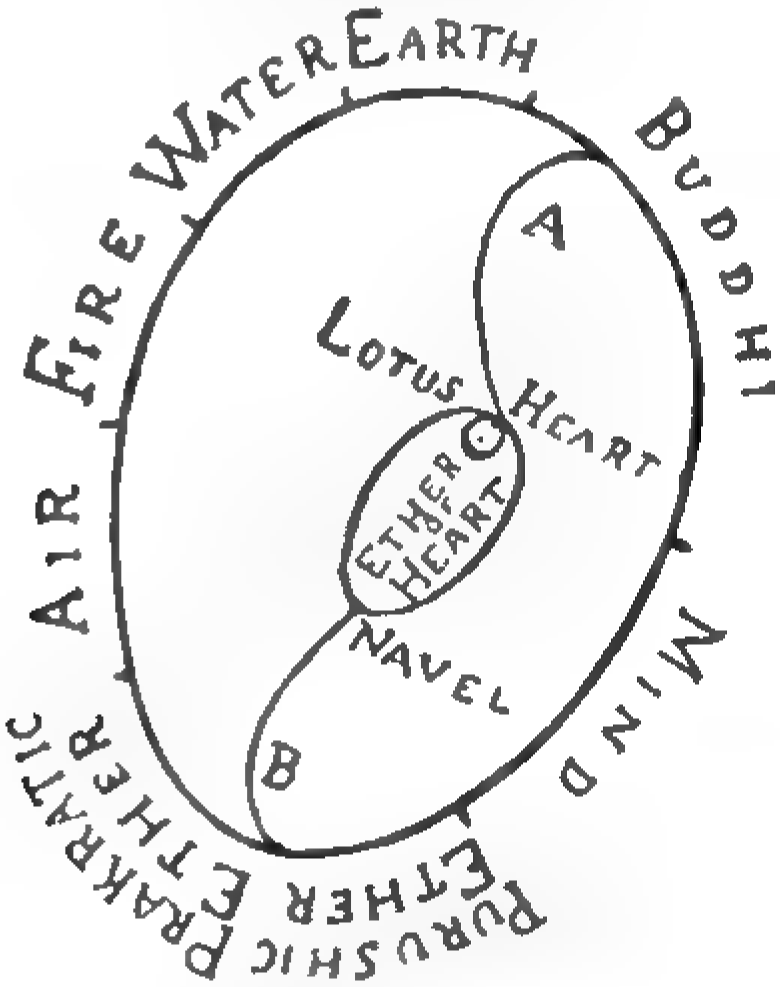

Fig. 8.

An examination of this figure will show some very interesting results:–

1. See p. 48, note 1.
2. This forms the cytoplasm of the Universal Cell, the Ovum of Brahm*a*.
3. This forms the Nucleus of the Cell.
4. This forms the Nucleolus of the Cell.

(1) It corresponds exactly to the figure of the human cell, with its protoplasm (outer egg-shape), nucleus (Ether of the Heart), nucleolus (Lotus or rain), and the centrosomes (point of the Heart, and centre of the Lotus or nucleolus). From this it may be permissible to infer that the ancient Hindus framed all their theories of life on the working of the living Cell, and conceived the whole Universe in the light of one large, immeasurable, universal Cell (Brahma*nd*a), and all creatures, all substances and all forms of life to be fashioned after the same model,—in the image of the Supreme Creator himself[1].

(2) The right half of the figure corresponds to the form of the child in embryo, once again indicating that one single type pervades all manifestations of life.

(3) The form of "Ether of the Heart," with Lotus at the top, corresponds roughly to the figure of a Fish; and would explain the idea of Vish*n*u, the Supreme Creator, incarnate as a Fish[2]—the Fish expressing the idea of "Ether of the Heart" (the abode of the Supreme), and the Lotus, from where the energy of life becomes manifest into the Golden Egg (Fig. 9.)

1. See p. 11. Cf. Sk. *Yatha Pinde tatha Brahm*ande.

See p. 41, note 1.

Chh. Up. III, xix, 1, SBE. Vol. I, p. 55.

In the beginning this was non-existent. It became existent, it grew. It turned into an Egg.

2. MBh. Anu. P. XIII, cxlix, 37.

Cf. Matsya Pura*n*a, embodying the Fish-incarnation.

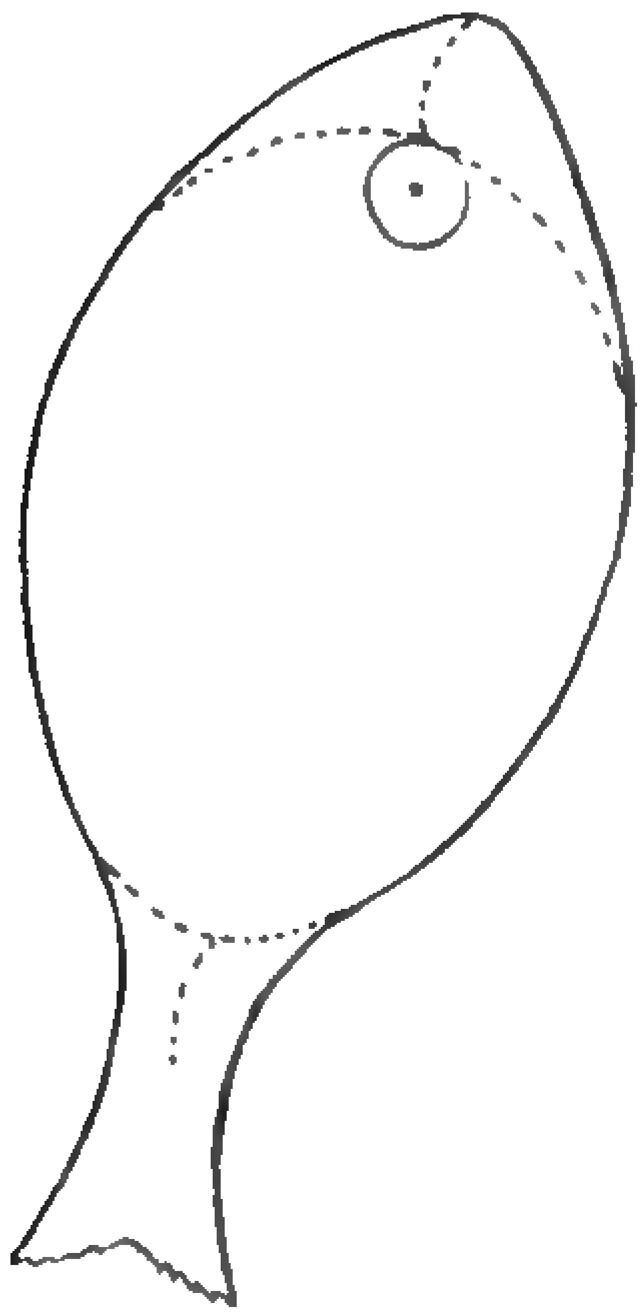

Fig. 9.

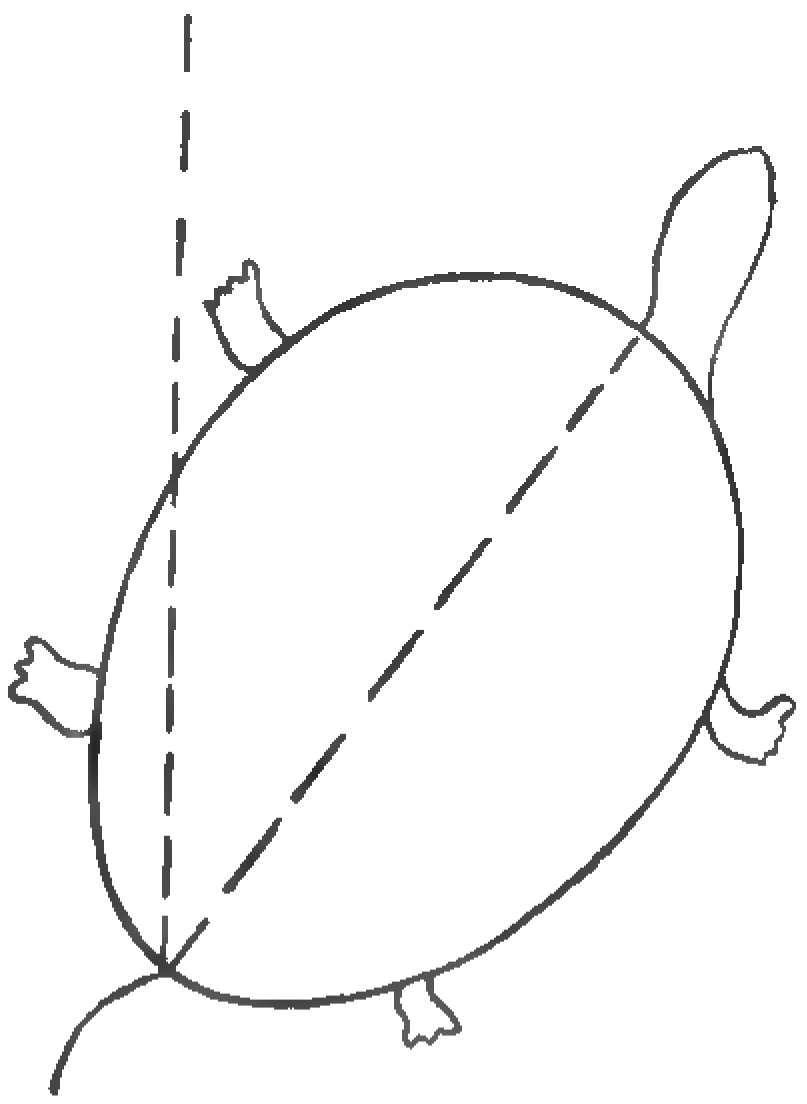

Fig. 10.

(4) The lines A and B, (connecting "Ether of the Heart" with the outer ellipse or Golden Egg), and the figure of "Ether of the Heart," correspond roughly to the figure of a Tortoise, and would explain the idea of Vish*n*u incarnate as a Tortoise[1] (Fig. 10.)

(5) Another incarnation of Vish*n*u is *Ksha* or Lightning, and would obviously refer to the "Lightning of the Heart," the first primal energy of life, as already pointed out[2].

1. Cf. SBr. VII, v, 1, 1. SBE. Vol. XLI, p. 389.

This Tortoise is that life-sap of these worlds which flowed away from them when plunged into the water:......that tortoise thus is these worlds.

2. See p. 38, note 2.

Lightning, Thunder, and Rain: Water Personifying Prakriti.

The same idea may be expressed in terms of lightning, thunder and rain. The original energy of life is "Lightning" of the Heart (conceived as electric or super-electric), and when the Heart beats it is accompanied by sound or Thunder, moving in elliptical form; and this thunder is followed by Rain, even as it happens in the ordinary phenomenon of nature,—lightning followed by thunder, and thunder by rain. It is this "rain" which is conceived as Lotus, on which Brahma is said to find himself seated; and this would explain the connection between Lotus and Water or Rain[1], and also show why Water is spoken of as the original energy of life, identified with Prakriti, out of which the universe issues forth[2].

Sun and Buddhi (Understanding, Reason, Intelligence).

As already explained, the Ancients regarded the Sun as the source of all manifest energy below; but they knew that there was the Unmanifest beyond it; and this Unmanifest was the Heart.

They knew that the Heart was the central energy of life; and that after the Heart came the Head or the energy of the Brain in a human being, and this they called Buddhi or highest Intelligence (Understanding or Reason)[3]. The Heart is unmanifest, and the Head manifest: similarly, the Purusha of the Heart is unmanifest, and the Sun, next in order, manifest. Accordingly, Buddhi or the energy of the Head was personified

1. A number of Sanskrit names for Lotus are associated with Water, *e. g.*, *Sarasi-jam*, born of the lake; *Jalo-jam*, born of water; *Ambho-jam*, born of celestial waters; *Ambu-jam*, born of water.

2. Cf. pp. 11, 22.

3. MBh. Santi P. XII, cciv, 11.
From the Soul (seated in the Heart) has originated the Understanding (Buddhi), and from the Understanding has originated the Mind.

in the Sun[1], and all the characteristics and properties of the Sun were ascribed to it—Heat, Light, and the source of all manifest energy in man.

Moon and Mind.

After Buddhi or Intelligence comes Mind in man; and as the Moon gets its light from the Sun, like the Mind from Buddhi, the Mind was personified in the Moon[2], and all the characteristics of the Moon were ascribed to it—its light, electric energy, creative power, changefulness, etc.

Sun and Moon: Their Relation to Manifest Life.

The Ancients knew that, though the Sun was the parent-source of all life made manifest below, the Moon had even a larger share in the actual creation of life: for instance, the birth of the child was regulated by the Moon; so was the period of menstruation in women; and so the ebb and tide of waters, the cause of most changes of life. Accordingly, they came to the conclusion that the Moon played even a greater part in the creation of life than the Sun; and the fact that the energy of the Moon was regarded as electric, and the Heart was known to be characterised by a similar energy (super-electric), appeared to confirm that view. Accordingly, the energy of the Mind and the Heart were often identified; and this will explain why the Mind is sometimes spoken of as

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1. MBh. *Santi* P. XII, ccxxxv, 3.
   Heat lives within the head.

   MBh. *Santi* P. XII, ccciii, 18.
   Buddhi is identified with Hiranyagarbha.

   Ved. Sut. SBE. Vol. XXXVIII, p. 391.
   Hiranyagarbha is identified with Brahman.
   Chh. Up. III, xix, 1. SBE. Vol. I, p. 54.
   Brahman is identified with the Sun.

   Ved. Hymns SBE. Vol. XXXII, pp. 6, 10.
   Hiranyagarbha is identified with the Sun.

2. SBr. VIII, i, 2, 7–8, SBE. Vol. XLIII, p. 11.
   See Chap. IX, for explanation of Soma (Mind or Moon).

the original source of all manifest life[1]. This would appear to explain why the Hindu Calendar is based on the motions of the Moon, though it is recognised that the Sun is the source of all energy below.

Seven Energies and the Solar System.

It has been said that the ancient Hindus believed that Buddhi is transformed into Mind, Mind into Ether, Ether into Air, Air into Fire, Fire into Water, and Water into Earth[2]. It has further been said that they personified these seven energies,—Buddhi as Sun, Mind as Moon; and found the personification of the five elements in the planets of our Solar system,—Ether in Mars, Air in Mercury, Fire in Jupiter, Water in Venus, and Earth in Saturn. This will be explained in detail in the course of the following pages.

Our Planet Earth.

It is necessary to mention here that the ancient Hindus did not regard our Earth, on which we dwell, as identical with the element "Earth." Our Earth was rather conceived as a great receptacle of Life, containing the energy of all the five elements, from Ether to the element "Earth"; and as the energies of the Heart, Buddhi (Sun), and Mind (Moon), or

1. MBh. *S*anti P. XII, clxxxii, 11.

There is a primeval Being, known by the name of Manas (Mind).

Ved. Sut. SBE. Vol. XXXIV, p. 175.

Mind chiefly abides in the Heart.

2. See note 1, p. 43; MBh. *S*anti P. XII, cciv, 11; cccxxxii, 3–7.

Mind......begins to create various kinds of objects by modification of itself. Ether first originates from it. Know that its property is Sound.

From Ether, by modification, originates...Wind. It is said to possess the property of Touch.

From Wind, by modification, originates Light or Fire, possessing the attribute of Form.

From Light, by modification, originates Water, having Taste for its attribute. From Water originates Earth, having Smell for its attribute.

Super-electricity Heat, and Electricity, are made manifest in Ether, our planet is possessed of these energies as well. Accordingly, our Earth is a picture of manifest Prak*r*iti, containing all the five elements, and the energies associated with Ether, *viz.* Super-electricity, Heat, and Electricity, or the energies of the Heart, Buddhi, and Mind[1].

The reason of the connection between the planet Earth and the element of that name is not far to seek. Of the energies composing our Earth, the topmost layer consists of the element "Earth;" below it is the region of the element Water; after it comes the region of Fire; there-after the region of Air (gases), below which is the region of Ether, with its magnetic energy etc. Accompanying this Ether and its properties, are the energies of Electricity, Heat and Super-electricity, associated with the Moon (Mind), Sun (Buddhi), and the central energy of the universal Heart. But as we see the element "Earth" only at the top of our planet, the two are identified. We shall deal with this idea again at a later stage.

Energies of Life and Systems of Hindu Thought.

It is hardly an exaggeration to state that the whole system of Hindu thought is based on a study of the Cell and an examination of the functions of the human Heart and the Head, and the properties of the elements from Ether to "Earth," and the conclusions derived from them. The idea of Purusha and Prak*r*iti in the creation of life is derived from the two-fold character of the "super-electric" energy of the Heart, with its two-fold, positive and negative, aspect; the idea of the creative energy of Tapas[2] (Heat or meditation) is derived from Heat-energy of the brain or Buddhi; the idea of the creative energy of Desire (K*a*ma)[3] is derived from the electric energy of the Mind, akin to the super-electric energy of the Heart; and the idea that all creatures are made after the likeness of their parents[4] is derived from the magnetic

1. See Chap. IX, for explanation of Prithvi or our planet Earth.

2. RV. X, cxxix, 3; cxc, i, etc.

3. RV. X, cxxix, 4, Desire, the primal seed and germ of Mind.

4. MBh. Vana P. III, cclxxi, 45.

Cf. p. 41, note 1; p. 44,—Brahm*a* creates after himself.

properties of the element Ether in which all manifestation takes place[1]. By a combination and co-relation of these ideas in respect of Buddhi, Mind, and Ether, we get the idea of the three Gu*n*as or Qualities.

The Three Gu*n*as.

In Hindu philosophy the Gu*n*as are spoken of as qualities or attributes of matter; but in Sansk*r*it Grammar they stand for "modification or change" of vowels from one into another. It is commonly believed that there is little connection between the Gu*n*a of Grammar and the Gu*n*a of philosophy; but, as will hereafter be shown[2], the Sansk*r*it language and Sansk*r*it Grammar both owe their origin to the same complete and comprehensive system of thought which they embody. In that case there should be an inherent connection between the Gu*n*as of Grammar and of philosophy. As already mentioned, Gu*n*a in Grammar means a "modification or change" in a vowel; and the original idea of Gu*n*a in philosophy also is the same.

It has been pointed out that, according to the Ancients, the prime energy of the Heart was super-electric; of Buddhi (Sun) Heat; of Mind (Moon) electric; and of Ether magnetic; and all of these were made manifest in Ether. Further, they held that all creation was the result of transformation or modification of one energy into another[3], and this modification was three-fold: (1) from Heart-energy to Head-energy or from Super-electric energy into Heat; (2) from Head- or Buddhi-energy into Mind-energy, or from Heat to Electricity; and (3) from Mind-energy into Ether, or from Electricity into Magnetism. These three "modifications" or "changes" constitute the idea of the three Gu*n*as; Sattva associated with the first, Rajas the second, and Tamas the third. Accordingly Sattva is a "Gu*n*a" or "modification" of Buddhi (Sun); Rajas of the Mind (Moon); and Tamas of Ether. From this it follows that

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1. Chh. Up. VIII, xiv, 1, SBE. Vol. I, p. 143.
   Ether is the revealer of all forms and names.
2. See Chap. VI.
3. See p. 49, note 2.

(*a*) the Heart-energy is not subject to any Gu*n*a or change, for all modifications arise from it. It is the source of all Gu*n*as or changes, and not subject to them.

(*b*) Sattva refers to Buddhi, or Tapas, or Heat-energy; but inasmuch as Buddhi is the first manifestation of the Heart-energy, in the world of the manifest it often refers to the latter as well.

(*c*) Rajas refers to Mind or Desire, or Electric energy.

(*d*) Tamas refers to Ether or Magnetic energy, giving rise to manifest elliptical form.

Accordingly, the three Gu*n*as are spoken of as "properties" of all substances, inasmuch as all things are subject to these modifications or changes.

Two Categories, Purushic and Prak*r*itic.

In this connection it may be of interest to note that the seven manifest energies, from Buddhi to the element "Earth," may be grouped together into two categories, Purushic and Prak*r*itic. As the Heart is the source of the energy of all life, and is characterised by electric or super-electric energy, all forms of life may be said to exist in a state of equilibrium by the attraction of their positive and negative particles or energies, as is found to be the case in all bodies made manifest below. Thus, the equilibrium between the seven manifest energies, Buddhi, Mind, Ether Air, Fire, Water, and "Earth," is effected by means of the odd numbers (Buddhi, Ether, Fire, and "Earth") being positive (Purushic), and the even numbers (Mind, Air, and Water) being negative (Prak*r*itic). From this we shall see that the idea of Gu*n*a changes relates to "modification" or "change" from an energy in one group (Purushic or Prak*r*itic) into another (Prak*r*itic or Purushic)[1].

Hira*n*yagarbha or the Golden Egg: Creation of Manifest Life.

It has already been observed that the Ancients believed that the first primal energy of life is the "lightning of the

1. Cf. Chap. VI.

Heart," forming, by means of Sound, or Thunder, the "Ether of the Heart," the abode of the Supreme Purusha. Accordingly, as all substances assume an elliptical form in Ether, the first form of life is an ellipse or Egg.

Further, they believed that the Sun is the parent source of all manifest life below, and saw that the colour of the Sun is Gold; and Gold in the sacred works of the Hindus is often spoken of as representing the Sun[1].

By combining the two conceptions, *viz.* of an ellipse and gold, they conceived the idea of the Golden Egg or Hira*n*yagarbha, as the first manifest form of the primal energy of life. And inasmuch as all manifest life was conceived as partaking of the male and female energies in one form or another, the Golden Egg was conceived as both male and female, and as embodying the union of the two in one. Accordingly, it is sometimes identified with Purusha alone, sometimes with Prak*r*iti alone, but more often with the union together of Purusha and Prak*r*iti[2].

The Character of the Golden Egg.

Accordingly, the Golden Egg is conceived as the First-born[3]; as containing Brahm*a*, the eternal one the invisible and subtle cause, the Entity and Non-entity (Sat and Asat, Purusha and Prak*r*iti) together in one[4]. Sometimes Brahm*a*, the Creator, is identified with it[5]; sometimes it is identified with the supreme Female energy (Prak*r*iti), and Brahman is conceived as arising out of it[6]. Again, it is identified with the supreme Male Creator[7]; and Brahman[5], Praj*a*pati[8], K*r*ish*n*a[9],

1. SBr. XII, iv, 4, 6, SBE. Vol. XLIV, p. 195.
2. See p. 23.
3. RV. X, cxxi, 1.
   SBr. VII, iv, 1, 19, SBE. Vol. XLI, p. 368.
   MBh. Adi P. I. i, 29–32; *S*anti P. XII, ccciii, 18.
4. MBh. Adi P. I, i, 30–32.
5. Ved. Sut. SBE. Vol. XXXVIII, p. 391; Vol. XLVIII, pp. 748–750.
6. MBh. *S*anti P. XII, cccxii, 3–4. Cf. p. 28, note 1.
7. Ved. Sut. SBE. Vol. XLVIII, p. 334.
8. SBr. VI, ii, 2, 5, SBE. Vol. XLI, p. 173.
9. MBh. *S*anti P. XII, xliv, 15.

Vish*n*u[1], and Mah*a*deva[2], are all called by the name Hira*n*yagarbha. Sometimes it is identified with Buddhi[3], symbolised by the Sun[4], and regarded as the supreme manifest energy of life; and sometimes it is identified with Prak*r*iti, issuing forth from the Supreme Male energy, Brahman[5], or Vish*n*u[1]. Altogether it will be found that it partakes of the character of both the Male and Female supreme energies of life (Purusha and Prak*r*iti)[6].

Thus, the Golden Egg expresses the relation between Purusha and Prak*r*iti, the Male and Female energies of life; and out of the union or juxta-position of the two has been evolved the whole scheme of the manifestation of life according to the various systems of Hindu thought.

The Problem of the Golden Egg.

The whole problem is, therefore, reduced to an examination of Hira*n*yagarbha or the Golden Egg,—the meeting place of Purusha and Prak*r*iti. Is it possible to distinguish between Purusha and Prak*r*iti within the Golden Egg itself? What is the dividing line between them? If the two meet in the Egg, do they also continue to exist apart? and if they do, what respective places do they occupy? Is the Supreme Purusha within and also without the Golden Egg? and if so, what is his abiding place? Every egg has its rounded and pointed part: In what direction is the point of the Golden Egg situated?—east or west or north or south, or the intermediate directions? If all life is made manifest from the Golden Egg, what is the form of that life? How does it emanate? What are its parts? How does it evolve, live, and cease to be? These and various other questions, related to the problem of life and death, arise in connection with the Golden Egg; and the different systems of Hindu philosophy, science and religion constitute but an examination of and an answer to these questions.

1. MBh. Anu P. XIII, cxlix, 57.
2. MBh. *S*anti P. XII, cclxxxv, 18.
3. MBh. *S*anti P. XII, ccciii, 18.
4. Chh. Up. III, xix, 1, SBE. Vol. I, p 54.
5. Ved. Sut. SBE. Vol. XXXVIII, p. 391; Vol. XLVIII, pp. 748–750.
6. Cf. p. 23; 28, note 2.

The Place of Purusha and Prakriti in the Golden Egg.

It has already been pointed out that the super-electro-magnetic current of the Eternal Heart of the universe flows from north to south and again from south to north, the former being positive (or Purushic) and the latter negative (or Prakritic). The place of Purusha in relation to Prakriti is, accordingly, to the north, and his energy flows from thence to the south; and the energy of Prakriti flows back from south to north[1]. The course of the electro-magnetic energy of life may, further, be illustrated as follows:–

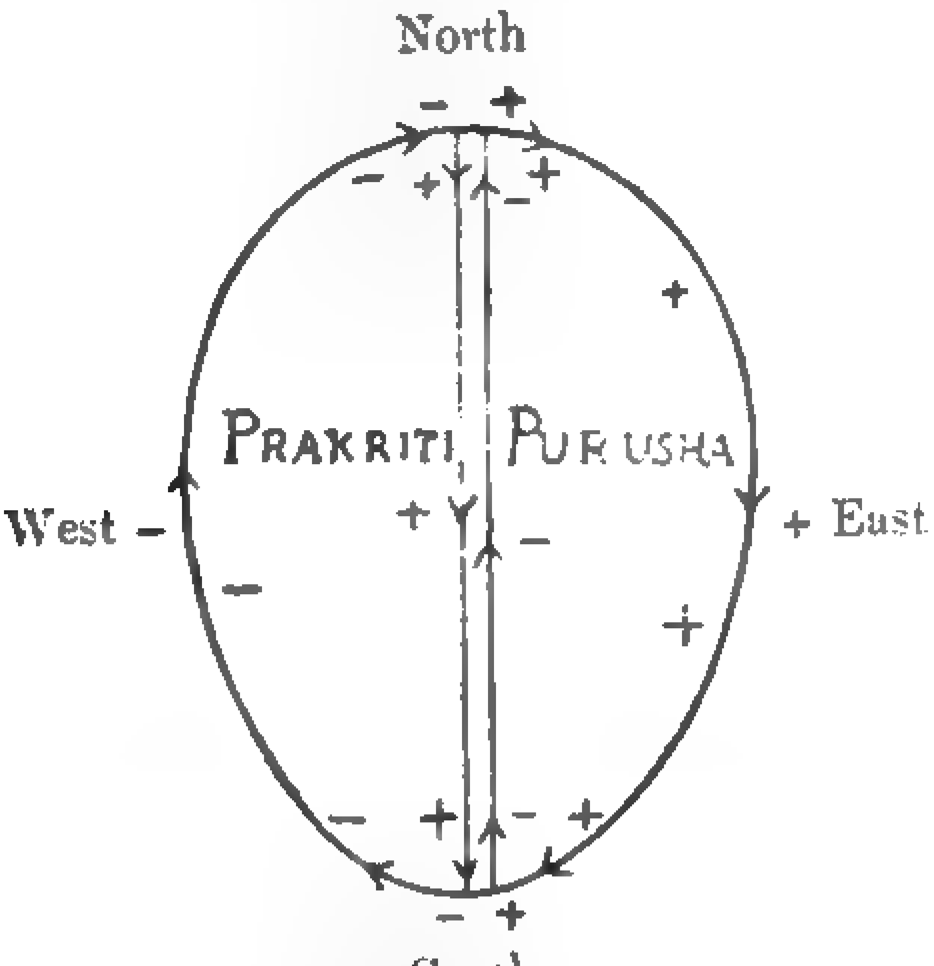


Fig. 11.

It will be noticed from the foregoing figure that

(1) The current flows in two directions:–

(a) along the outside of the ellipse; and

(b) within the ellipse.

(2) Along the outside of the ellipse, it flows from north to south, and again from south to north, like an electric current; the former being positive (or Purushic) and the latter negative (or Prakritic).

1. See p. 42; Fig. 8.

(3) Within the ellipse, it corresponds to the magnetic current of the Sun in our planet Earth.

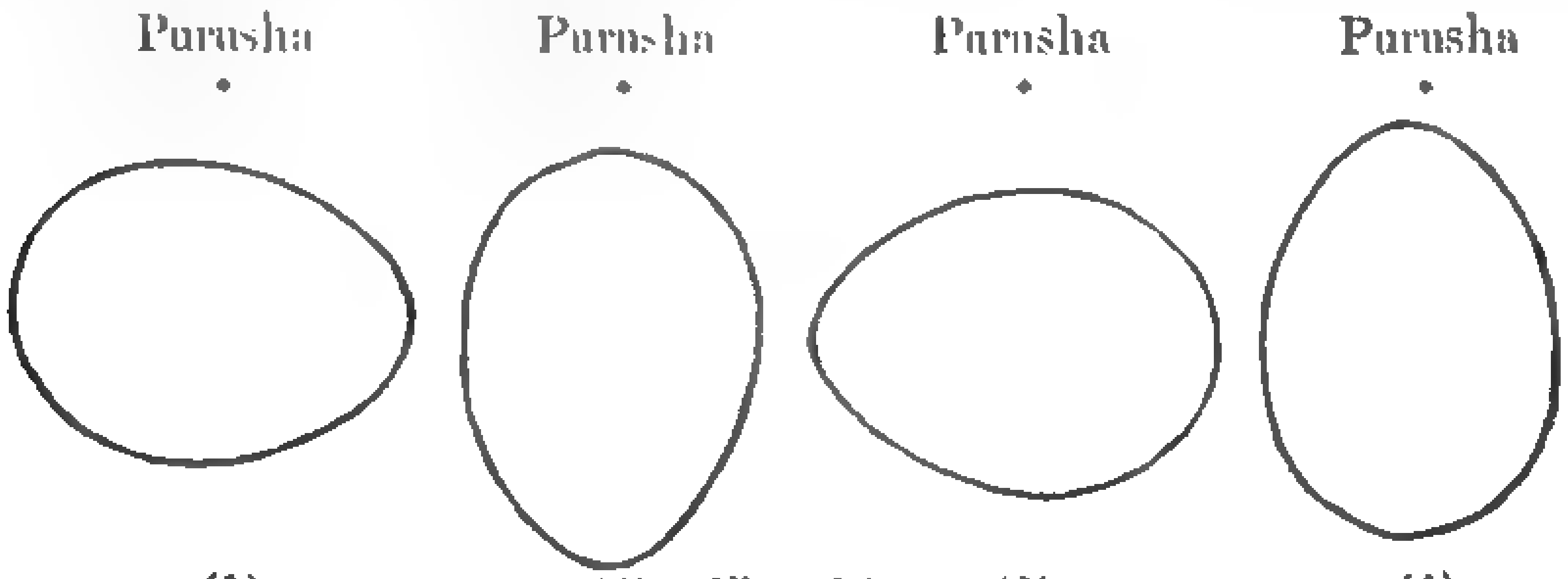
(4) Within the ellipse, the Purushic or positive current is situated to the east or right of the Prakritic or negative current.

It has already been pointed out that the place of Purusha in relation to Prakriti is two-fold,—to the east and the north[1]; it has now been shown that, *within* the Golden Egg, the place of Purusha is to the east or right side of Prakriti[2]. It has also been pointed out that Purusha and Prakriti are conceived in two different ways:—(1) separate, and (2) in union. When they are conceived as separate, Purusha is outside, and to the east or north of Prakriti; but when they are considered in union, Purusha has his place only to the right side or east of Prakriti, within the Golden Egg.

From this we shall be able to construct the various schemes of Hindu philosophy, expressed in different systems of thought and religion.

Place of Purusha and Prakriti outside each other.

It should, in this connection, be remembered that the pointed part of an egg corresponds to Ether, for it is from that side that an egg bursts forth, and it is in Ether that all life becomes manifest[3]. Bearing this in mind, let us assign different places to Purusha and Prakriti, representing the latter as the Golden Egg.



(1) (2) Fig. 12. (3) (4)

1. See p. 42.

2. Cf. SBr. VII, v, 1, 6. SBE. Vol. XLI, p. 391. The male lies on the right side of the female.

3. Chh. Up. VII, xii, 1. SBE. Vol. I, p. 118. In Ether everything is born.

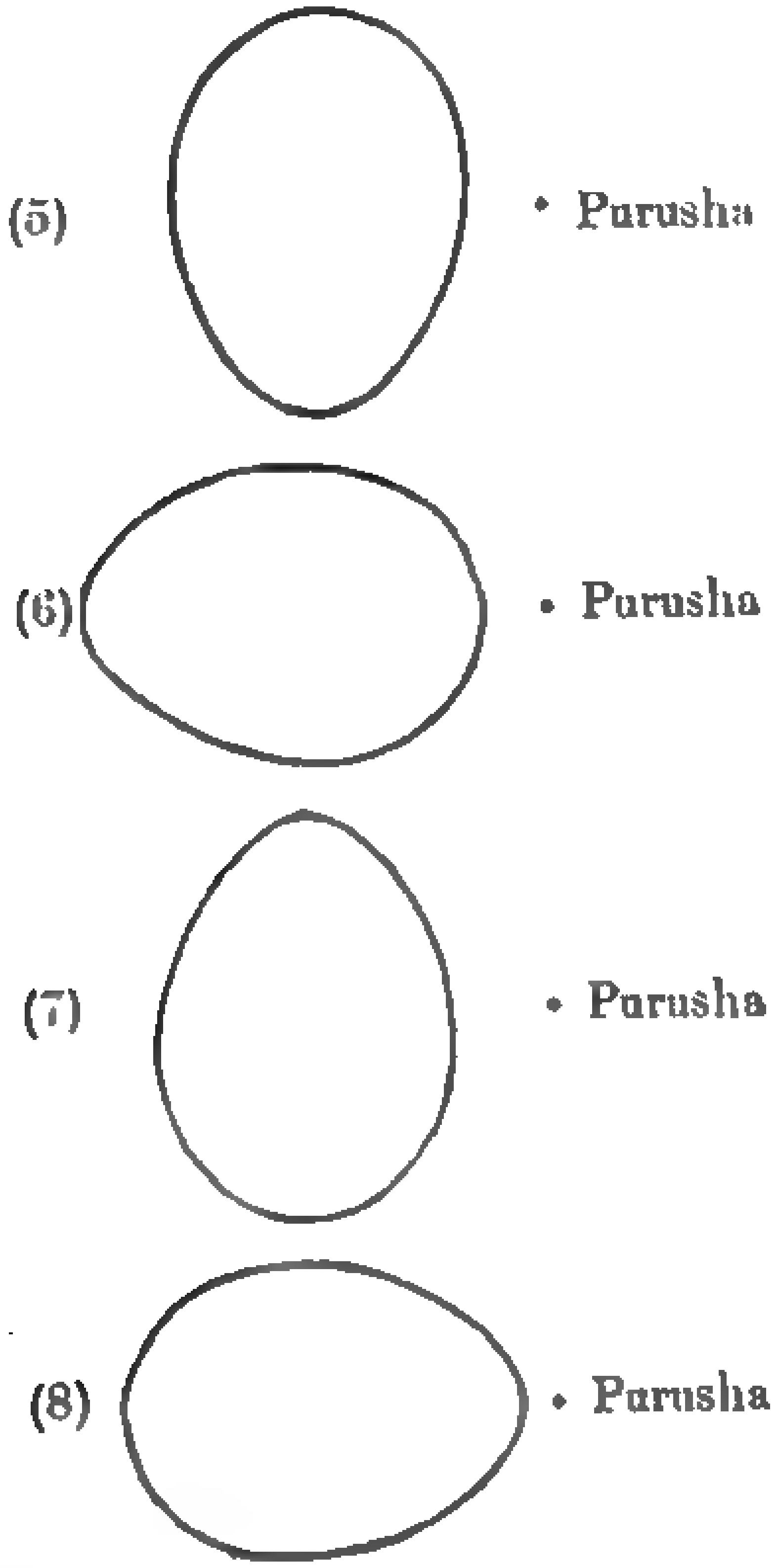


Fig. 13.

Eight Positions.

It will be noticed that there are eight possible positions of the Golden Egg in relation to Purusha. In one set of four, he is placed to the north of or above Prakriti (Fig. 12), and in the other set of four he is placed to the east or right side of Prakriti (Fig. 13); and in each of the positions of Prakriti, the pointed part of the Ovum or Egg (representing Ether) is placed to the east, south, west and north respectively. The idea of the pointed part, as already explained, is significant; it represents the side from which, as in the case of an ordinary egg, life becomes manifest; and so it corresponds to Ether, the first and chief of the elements[1].

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1. See p. 56, note 3.

Other Positions.

We shall see later on that two out of these eight positions of Prak*r*iti, in respect of Purusha[1], are impossible, for in them Purusha is represented as characterised by a lower energy than Prak*r*iti, whereas Purushic energy can flow down only from the higher to the lower, as we find to be the case in an electric current. But in addition to the remaining six positions there can be a number of others, where the point of the Golden Egg is turned towards the intermediate directions, *e.g.* north-east, south-west, etc. But inasmuch as the east, west, south, and north are the four main directions, the problem of the manifestation of life is, for the most part, limited to them.

Three Points of View:

(1) Prak*r*iti Creates without Purusha.

In this connection three points may be distinguished. In addition to the main positions of the Golden Egg in relation to Purusha, it is possible to conceive of Prak*r*iti as creating without the existence of Purusha; that is to say, Prak*r*iti or the Golden Egg may be conceived as the sole creator of life[2] (See Fig. 14, I).

(2) Purusha is a Mere Spectator.

Again, we may conceive of Purusha as a separate entity, but Prak*r*iti may be regarded as the sole *direct* cause of creation, there being no actual union between them. Purusha, in this case, is conceived to be outside of Prak*r*iti or the Golden Egg; but, by the mere fact of his neighbourhood, an electro-magnetic current is set up in Prak*r*iti, which is thus enabled to create[3]. Prak*r*iti, in this case, is conceived as the direct cause of creation, and Purusha as a mere Spectator or On-looker[4].

1. Numbers 3 and 7.

2. Cf. A case of Parthenogenesis ; see p. 21.

3. See Fig. 11 ; Fig. 14, II.

4. This may be compared to another case of Parthenogenesis, where the Ovum or female cell becomes creative when subjected to a change of temperature or environment. Heat, which gives rise to this change, is born of the Sun ; and the Sun, symbolising Buddhi, the first manifest energy of life, is personified as Purusha. It will be noticed that the electro-magnetic current set up in the Golden Egg corresponds to that of the Sun in our planet Earth. (See p. 21 ; p. 34, note 3).

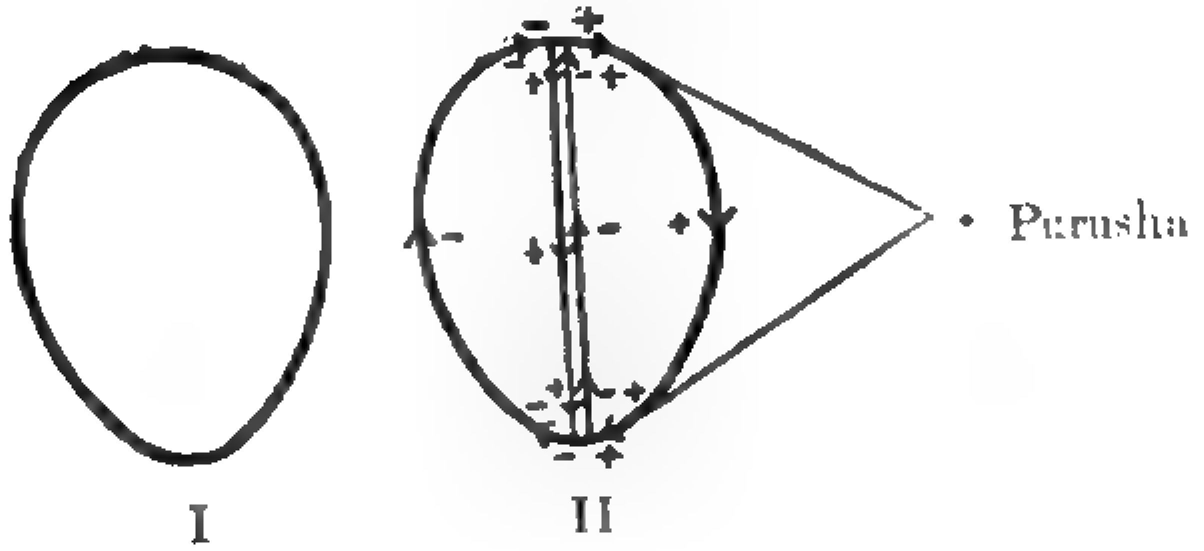

Fig. 14.

EXPLANATION.

I. Prak*r*iti is represented as the *sole* Creator, and there is no Purusha at all in this case.

II. Prak*r*iti is the sole *direct* Creator, but the Purusha exists outside of her. His nearness to Prak*r*iti sets up an electro-magnetic current in her, by means of which she creates.

(3) Purusha is the Sole Creator.

Again, we may regard Purusha as the sole creator of life, and Prak*r*iti herself as but a development and manifestation of him[1].

Purusha within Prak*r*iti.

In connection with the relation of Purusha to Prak*r*iti, we have so far conceived of them as separate entities, coming together for purposes of creation; and Purusha is given an independent place outside of Prak*r*iti, either to the north or the east. But it is possible to conceive of him as *within* the Golden Egg itself; and in this case the two may either be conceived as united from the very beginning, inseparable and

1. See p. 21. Cf. Ency. Brit. Vol. 9, p. 316.

Ova (female cells) have the power of development, but are not able to exercise it in their normal surroundings. There is reason to believe that the same assertion may be made of spermatozoa (male cells). Phenomena of the nature of Parthenogenesis have never been observed in the male gamete (cell), but it has been suggested that the phenomenon of the so-called fertilization of an enucleated ovum is *in reality a case in which the male gamete...has obtained a nutritive environment which enables it to display its latent power of development.*

inseparate, or else Prakriti herself may be regarded as a development of Purusha (see Fig. 8). The abode of Purusha is the Heart; and when he is regarded as the sole creator, we get a case of Parthenogenesis, where the male may be conceived as creating without the female[1].

Different Ways of Considering the Manifestation of Life.

Thus, the manifestation of life may be considered from the following points of view[2]:-

(1) As due to the transformation of Prakriti alone, without the existence of Purusha.

(2) As due to the transformation of Prakriti alone, but where the Purusha exists and is a mere spectator or onlooker of Prakriti.

(3) As arising out of the union of Purusha and Prakriti. In this case the Golden Egg is conceived as fertilised by the Supreme Purusha.

(4) As due to the transformation of the Supreme Purusha himself as sole Creator. Prakriti, in this case, is conceived as but a development of Purusha, and he dwells in the Heart.

Nine Ways of Creation.

From this we see that there are nine possible ways of considering the problem of creation; six where Prakriti is "fertilised" by Purusha[3]; one where the latter is a mere spectator and Prakriti alone creates; one where Prakriti is conceived as the sole creator, without the existence of Purusha; and the ninth where the Supreme Purusha himself is the sole creator, dwelling in the Heart, and Prakriti is developed out of him.

1. See p. 59, note 1.

2. Cf. pp. 23–24; 26–37.

3. Out of the eight positions of the Golden Egg in relation to Purusha (Figs. 12 and 13), two (3 and 7) are impossible.

Different Systems of Hindu Philosophy: Three Main Divisions.

We are now in a position to consider the different systems of Hindu philosophy and Hindu religion.

It will be noticed that there are three main lines of thought in connection with the creation of life[1]:—

(1) that Life is created by Purusha alone;
(2) that it is created out of the union together of Purusha and Prak*r*iti;
(3) that it is created by Prak*r*iti alone.

These three main lines of thought give us the three main systems of Hindu philosophy,—Ved*a*nta, Yoga and S*a*ñkhya—corresponding to which there are three great systems of Hindu religion,—the religion of Vish*n*u or K*r*ish*n*a, the religion of *S*iva or Mah*a*deva, and the religion of Brahm*a*, in after years associated with the name of Buddha; and these three constitute the great Hindu Triad or Trim*u*rti. It will be noticed that, according to the first, the Supreme Purusha is conceived as the sole Creator, and Prak*r*iti herself is regarded as developed out of him[2]; according to the second there are two creators and not one,—Purusha and Prak*r*iti, co-equal and co-extensive[3]; while according to the third Prak*r*iti is conceived as the sole creator of life, and Brahm*a* is identified with the Golden Egg or Hira*n*yagarbha[4]. Indeed, in

1. See p. 23; p. 53, note 2.

2. Cf. MBh. Anu. P. XIII, cxlix,—Description of Vish*n*u as Universal Creator.

3. See p. 32, note 4.
MBh. Anu. P. XIII, xiv, 222.
See in the image of Mah*a*deva the marks of both the sexes. That God of gods......shows in his form the marks of both the sexes as the one cause of the creation of the Universe.

4. See p. 28, note 1.
MBh. *S*anti P. XII, cccxliii, 9.
From that Purusha, thus born of Tamas (Prak*r*iti), came into existence the Being called Brahman.

Buddhism, which arose in after time, the idea of the Supreme Purusha is almost eliminated; while in the Sañkhya system, which is closely associated with Buddhism[1], he is practically reduced to a non-entity.

It may, in this connection, be of interest to note that these three lines of thought are also connected with the three Gu*n*as,—Sattva, Rajas, and Tamas, or the three energies of Heat, Electricity and Magnetism, or the three great entities, Buddhi, Mind, and Ether. This idea will be developed in the course of these pages.

Two Aspects of the Problem: The Unmanifest and Manifest: Heart and Head.

As already pointed out, there are two aspects of the problem of creation; the one related to the Unmanifest and the other to the Manifest; the one to the Heart, and the other to the Head.

It has already been shown that the Ancients regarded the Sun as the source of all manifest life. Accordingly, the Supreme Creator, in his manifest form, is identified with the Sun; and the energy, corresponding to the Sun, was conceived to be Buddhi or Intelligence, centred in the Head. The Sun, Tapas or Heat, Buddhi and Head are, therefore, inter-connected[2].

It has further been pointed out that the Ancients regarded the Heart, the unmanifest, to be the source of all manifest energy; that the Eternal Heart, as well as the individual Heart, was the abode of the Supreme; and the "Lightning of the Heart" and "Ether of the Heart" were energies superior to the energy of the Sun (Tapas or Heat), the manifest form of the unmanifest Supreme Purusha[3].

Again, it has been observed that, according to the Hindu system of thought, creation or destruction is nothing but a

1. Kapila is said to be the founder of the Sa*n*khya system; and Buddha, the reputed founder of Buddhism, was lord of Kapila-vastu (literally, subject-matter of Kapila).

2. Cf. pp. 41, 47.

3. Cf. p. 47.

transformation of one energy into another. When life is "created," the higher is transformed into the lower; and when life is "destroyed," the lower is transformed into the higher energy[1].

Thus we have two main lines of thought in regard to the problem of life: (1) in relation to the Manifest, and (2) in relation to the Unmanifest. The first gives us the system of the Number Seven, and the second the system of the Number Eight.

System of the Number Seven.

According to this system, life is considered in the light of the Manifest, as consisting of seven main divisions,—Buddhi, Mind, and the five elements,—Ether, Air, Fire, Water, and "Earth". Buddhi is regarded as the manifest source of all life: when it becomes creative, it is transformed into Mind; Mind is then transformed into Ether; Ether into Air; Air into Fire; Fire into Water; and Water into "Earth;" and so is life made complete[2].

System of the Number Eight.

In the system of the Number Eight the Unmanifest is taken into consideration, and regarded as the source of the Manifest, and the energy of all life.

As in the first system we considered Buddhi or the energy of the Head as the source of all manifest life, the Heart is conceived as the source of energy of the Head itself in this system.

Energy of the Heart.

The energy of the Heart is sometimes defined as Consciousness (Ahaṅk*a*ra or I-ness[3],) sometimes as *A*tman or Soul;

1. See p. 43, note 1; p. 49, note 2.
   MBh. *Sa*nti P. XII, cccxiv, 15; cccxv, 2.
2. MBh, *Sa*nti P. XII, cxciv, 13; see p. 43, note 1; p. 49, note 2.
3. Egoism is also called 'Ahank*a*ra,' but it should be distinguished from Heart-energy, called by the same name. Egoism, as 'Ahank*a*ra,' is said to be born of Buddhi, and in the Yoga system of philosophy is called Asmit*a*; it is also spoken of as Abhim*a*na; whereas Buddhi itself is created out of Ahank*a*ra conceived as Heart-energy.

and sometimes as MIND (different from the Mind as ordinarily understood), from the analogy of the Heart giving rise to a super-electric energy, and the Mind being characterised by an electric energy[1].

According to the system of the Number Eight, there are eight divisions of life—Heart-energy (Consciousness or Ahañk*a*ra), Buddhi, Mind, and the five elements[2].

The Unmanifest.

The Unmanifest is the Heart and the Heart-energy. It is the ultimate source of life which, as already pointed out, may be regarded from three points of view,—(1) Purushic, (2) both Purushic and Prak*r*itic, and (3) Prak*r*itic[3].

Accordingly, the following may be regarded as unmanifest :–

(1) Purusha; (2) Prak*r*iti; (3) Heart and Heart-energy, conceived as Consciousness (or I-ness or Ahañk*a*ra), *A*tman or super-Mind.

Atman.

As already explained, *A*tman represents Heart-energy, and is said to abide in the heart of a living being[4], even as the Supreme Purusha abides in the Heart of the Universe. It belongs to the unmanifest; and inasmuch as the Supreme Unmanifest may be conceived as Purusha, or Prak*r*iti, or the union together of both, so is *A*tman, when regarded from different points of view[5]. It is sometimes conceived as purely Purushic and identified with the Supreme[6]; sometimes it is

1. See p. 49, note 1.
2. Cf. BhG. VII, 4.
3. See p. 60, note 2.
4. See p. 35, note 3; SBr. III, viii, 3, 8, SBE. Vol. XXVI, p. 201. Chh. Up. VIII, iii, 3, SBE. Vol. I, p. 129.
5. Svet. Up. V, 10, SBE. Vol. XV, p. 257: It is not woman, it is not man, nor is it neuter; whatever body it takes with that it is joined only.
6. Brih. Up. V. vi, 1–2. SBE. Vol. XV, p. 192. That person, under the form of Manas (super-Mind) is within the heart......He is the ruler of all...... Lightning (Heart-energy) is Brahman.

regarded as partaking of the characteristics of both the male and the female energy[1]; and sometimes it is spoken of as purely material, Bh*u*t*a*tman, composed of the elements[2].

Atman Transformed into Buddhi.

In the process of creation, the higher energy is transformed into the lower. Accordingly, *A*tman gives rise to Buddhi or Intelligence[3]. Indeed, Buddhi (energy of the Head) is the first manifest form of *A*tman, and the two are often identified[4].

Atman and Prana or Breath.

*A*tman is sometimes identified with Breath or Pr*a*n*a*[5]. As will be shown in the following pages, Breath or Air in living beings is connected with both the heart- and head-energy[6]. The heart functions by means of breath; and so is Pr*an*a or Breath identified with *A*tman or Soul[5] dwelling in the heart.

Buddhi.

Buddhi, or the energy of the Head, is the first highest manifest energy of life transformed out of the Heart[3], and is symbolised by the Sun[7]. Its chief quality is serenity, certainty,

1. Cf. Jiv*a*tman, and the ideas conveyed by it.

   Tait Up. II, ii–viii; III, x, 5, SBE. Vol. XV, pp. 55–62, 68.

   The self which consists of food, breath, mind, understanding, and bliss.

2. Mait-Br. Up. III, 2, SBE. Vol. XV, p. 296.
3. See p. 47, note 3.
4. MBh. *S*anti P. XII, ccxlviii, 3.
5. See note 1 above. The self consists of Breath (Pr*an*a).

   Ved. Sut. I, iv, 16, SBE. Vol. XXXIV, p. 270.

   As the individual Soul is the support of the pr*an*a, it may itself be called pr*an*a.

6. Kaush. Up. III, 3–4, 8, SBE. Vol. I, pp. 294–299.

   Pr*an*a alone is the conscious self (Prag*n*atman). What is Pr*an*a, that is Prag*n*a (self-consciousness); what is Prag*n*a (self-consciousness), that is Pr*an*a......Pr*an*a is the self of Prag*n*a (self-consciousness).

   MBh. *S*anti P. XII, clxxxv, 3.

   Pr*an*a living within the head.

   SBr. III, i, 3, 20, SBE. Vol. XXVI, p. 17.

   There are seven vital airs of the head.

7. See p. 48, note 1.

peace[1]; and it has all the characteristics of the Sun,—heat (Tapas), light, and creative power. As the first expression of the modification or transformation of the Heart-energy, it is subject to modification or Gu*n*as[2].

Mind.

Buddhi is transformed into Mind[3]; and as soon as Mind comes into existence, it is transformed into Ether, the chief of the elements[4]. This corresponds to the transformation of electric into magnetic current, or the union of lightning with thunder or sound[5].

Mind is personified by the Moon[6], and partakes of all its characteristics. It owes its origin to Buddhi, as the Moon to the Sun; it is changing like the Moon; it is in direct contact with the elements even as the Moon is in the actual creation of life[7]; its energy is electric like that of the Moon, and it is transformed into magnetic energy even as the Moon creates the element Ether[8].

Sun and Moon: Buddhi and Mind: Gold and Silver.

It has already been pointed out that Gold is a symbol of the Sun; similarly, Silver is a symbol of the Moon[9]. As the energy of the Sun is Heat, Gold of all metals is most sensitive to heat; and as the energy of the Moon is electric, Silver of all metals is most sensitive to electricity, being its best conductor. Again, gold is found to be pure and incorruptible, like the Sun; but, as soon as Mind (Moon) is created it is transformed into Ether[10]; that is, it is impossible to conceive

1. MBh. Asva. P. XIV, xliii, 34.
2. See p. 67, note 5.
3. See p. 47, note 3.
4. See p. 38, note 3.
5. See p. 38.
6. See p. 48, note 2.
7. See p. 48.
8. See pp. 42, 48.
9. SBr. XII, iv 4, 7, SBE. Vol. XLIV, p. 196.
10. See p. 43, note 1.

of Mind in a perfectly pure state; and the same is the case with the metal silver, which can never be kept in a perfectly pure condition.

Difference between Atman and Buddhi.

The difference between *A*tman and Buddhi corresponds to that between the unmanifest and the manifest, between the Heart and the Head. The special characteristic of *A*tman is Consciousness[1]; and as Buddhi is a manifest form of *A*tman, it has the characteristic of *A*tman, *viz.*, Consciousness, as well as its own, *viz.*, Intelligence or Discrimination, or Certainty or Peace[2].

As Buddhi is the manifest form of *A*tman, for practical purposes the two are identified[3]; and they live together in a state of union[4].

*A*tman is not the result of any modification hence it is free from Gunas or modifications[5]; but Buddhi is the result of modification of *A*tman: accordingly, Buddhi is subject to Gunas[6]. But, inasmuch as *A*tman and Buddhi are, for practical purposes, identified, *A*tman is also spoken of as *Sa-guna*[6] (or possessed of Gu*n*as), though he is really *Nir-guna*[5] (or free from Gu*n*as). In this respect he is like the Supreme Purusha, both free from and subject to M*aya*, Gu*n*as, and Action, and for the same reasons[7]. Buddhi, however, can be spoken of only as *Sa-guna* (or possessed of Gu*n*as)[8], and not as *Nir-guna* (or devoid of Gu*n*as).

As the *A*tman partakes of the character of the Supreme Purusha, he is spoken of as a mere witness or spectator[9], while

1. MBh. *S*anti, P. XII, clxxxvii, 27: See p. 65, note 6.
2. MBh. *S*anti, P. XII, cxciv, 13; Asva. P. XIV, xliii, 31.
3. MBh. *S*anti P. XII, ccxlviii, 3.
4. MBh. *S*anti P. XII. cxciv, 40; cclxxxvi, 37.
5. MBh. *S*anti P. XII, cxciv, 38; ccxlviii, 23; cclxxxvi, 37.
6. MBh. *S*anti P. XII, cccxvi, 2.
7. See p. 33, note 1.
8. MBh. *S*anti P. XII, ccxlviii, 6.
9. MBh. *S*anti P. XII, cciii, 2; cclxxxvi, 17.

Buddhi is regarded as the real actor and creator of life[1]. The idea of *A*tman as a mere witness or spectator is based on the analogy of Prak*r*iti alone being the actor and creator, and the Supreme Purusha a witness and spectator only[2].

Difference between Buddhi and Mind.

The difference between Buddhi and Mind is that, when Buddhi *desires* anything, it is called the Mind[3]. Further, it is said that "from the Unmanifest is the Soul, from Soul Buddhi, and from Buddhi Mind[4];" and again, that "when Buddhi lives in the Mind, it is nothing but the Mind[5]."

The Mind is, therefore, but a modification or transformation of Buddhi; it possesses all the characteristics of Buddhi, and has a special one of its own,—that is, raising a doubt or asking a question[6]. Mind, coming into contact with the objects of the senses, raises a doubt with regard to them, and asks the question, "What, why, whence, or how, is this?" It is then the function of Buddhi to answer the question and thereby bring about certainty of knowledge and calmness of Mind[7].

Buddhi is symbolised by the Sun, and Mind by the Moon; Buddhi by Heat, Mind by Electricity; Buddhi by Gold, and Mind by Silver; and the difference between them can best be understood in the light of the difference between the Sun and Moon, Heat and Electricity, and Gold and Silver. This idea has already been explained[8].

Creation of the Five Elements.

It has already been pointed out that, as soon as the Mind is created, Ether is produced. Ether is then modified into Air;

1. MBh. *Santi* P. XII, cxciv, 18.
2. See p. 34, note 3.
3. MBh. *Santi* P. XII, cxciv, 20.
4. MBh. *Santi* P. XII, cciv, 11.
5. MBh. *Santi* P. XII, ccv, 16.
6. MBh. *Santi* P. XII, cxciv, 13; cclxxxvi, 17.
7. See p. 66, note 1; MBh. *Santi* P. XII, cclxxxvi, 17; Asva. P. XIV, xliii, 23–24, 34.
8. See p. 66.

Air into Fire; Fire into Water; and Water into "Earth;" and thus are the five elements created by transformation of one energy into another[1].

Properties of the Five Elements.

Each of these elements has its properties; and inasmuch as creation is the result of transformation of a higher energy into one lower in the scale, the latter has all the properties of the former[2].

Thus, the special property of Ether is Sound; of Air is Touch; of Fire Form; of Water Taste; and of "Earth" Smell[3]. These properties are called "subtle" elements, whereas the elements themselves are called "gross" elements[4].

Thus, when Ether is transformed into Air, Air has not only its own special property, *viz.*, Touch, but Sound also. Similarly, Fire has its own property Form, as well as the properties of Air, *viz.*, Touch and Sound; and Water has its own property, Taste, as well as the preceding ones; and "Earth" has all of them—Smell, Taste, Form, Touch, and Sound[2].

Gross and Subtle Elements.

There are two schools of thought in connection with the origin of the "gross" and "subtle" elements or the elements and their properties. One school[5] holds that the Mind is transformed into Ether, and then arises the property of Ether, *viz.*, Sound. Then Ether is transformed into Air, and then arises the property of Air, *viz.*, Touch; and so on to "Earth". According to the other school, Mind is transformed first into Sound, the property of Ether, and then Sound is transformed into Ether; then Ether is transformed into Touch, the property of Air, and Touch is transformed into Air; and so on to the

1. MBh. *Santi* P. XII, cxciv, 5. See p. 43, note 1.
2. MBh. *Santi* P. XII, ccxxxii, 8.
3. MBh. *Santi* P. XII, ccxxxii, 3–7. See p. 49, note 2.
4. Mait. Br. Up. III, ii, SBE. Vol. XV, p. 296.
5. MBh. *Santi* P. XII, ccxxxii, 3–7.

element "Earth". The second school of thought would appear to be more scientific; for, in connection with the propagation of an electric current (of the Heart as well as of the Mind), it has been pointed out that it is accompanied by Sound, and then it describes an elliptical path, associated with Ether[1]. Accordingly, the property or "subtle" element precedes the "gross" element in the order of creation; and this applies not only to Ether but to all the elements, on the analogy that what is true in one case must be true in all.

Five Senses of Knowledge and Five of Action.

Corresponding to the five elements ("subtle "and "gross"), there are five senses of Knowledge and five of Action. The five senses of Knowledge are the Ears, Skin, Eyes, Tongue and Nose; and the five senses of Action are the Feet (or legs), Hands (or arms), Tongue (as an instrument of speech), the Organ of procreation, and the Organ of excretion[2].

Relation of Elements and Senses.

The relation of the elements and the corresponding senses may be expressed as follows:–

SUBTLE ELEMENTS	Sound	Touch	Form	Taste	Smell
GROSS ELEMENTS	Ether	Air	Fire	Water	"Earth"
SENSES OF KNOWLEDGE	Ears	Skin	Eyes	Tongue	Nose
SENSES OF ACTION	Feet	Hands	Tongue	Organ of creation	Organ of excretion.

Entities of Life: Twentyfour Principles.

Thus, we have the following entities of life:–

1. See p. 43, note 1.
2. MBh. *Santi* P. XII, clxxxiv, 4–5, 26, cxciv, 9–11; ccii, 4; ccx, 30–31; ccxix, 20–21.

The ear, the skin, the two eyes, the tongue, and the nose are five organs of knowledge. The two feet, the anus, the organs of generation, the two arms, and speech (tongue) are the five organs of action. Sound, touch, form, taste, and smell are the five objects of the senses, covering all things.

UNMANIFEST.

The Unmanifest is Purusha, Prak*r*iti, or both.

MANIFEST.

The Manifest consists of the following :–

(1) Buddhi ; (2) Mind ; (3-7) the five "subtle" elements (8-12) the five "gross" elements ; (13-17) the five senses of Knowledge ; and (18-22) the five senses of Action.

Thus the unmanifest (Purusha and Prak*r*iti) and the manifest make up twentyfour entities[1].

Twentyfive Principles : Twentysix Principles.

These twentyfour principles are sometimes increased to twentyfive[2], and sometimes to twentysix[3]; for when they are considered in relation to human beings, the addition of *A*tman (individual soul) increases the number to twentyfive ; and when the character of the individual soul is distinguished into Purushic and Prak*r*itic (like that of the Supreme Soul), and a distinction is made between the twofold character of the Jiv*a*tman or individual soul into Bh*u*t*a*tman (or elemental soul)[4] and the Higher Self, the number is increased to twentysix.

Variety of Twentyfour Principles.

It has already been remarked that, according to one system of thought (S*a*ñkhya)[5] the idea of the Supreme Purusha has

1. MBh. *Santi* P. XII, ccciii, 29.
2. MBh. *Santi* P. XII, ccciii, 38 ; cccvi 38 ; cccviii, 14, cccix, 25–26, 42 ; cccxxx, 47.
3. MBh. *Santi* P. XII, cccvi, 39, cccix, 6–7, 20–22.
4. See p. 65, notes 1 and 2.
   Mund. Up. III, i, 1. *Svet.* Up. IV, 6, SBE. Vol. XV, pp. 38, 251.
   Two birds, inseparable friends, cling to the same tree. One of them eats the sweet fruit, the other looks on without eating.
5. See p. 61, note 4 ; p. 62, note 1.

been eliminated. As in this case the number of entities would be reduced to twenty-three, the total is made up by the addition of Ahañkara or Egoism, arising out of Buddhi as a new modification of it[1]. This Ahañkara must be distinguished from Consciousness (Ahañkara or I-ness), the special characteristic of the Supreme and individual Soul or Heart energy, even as super-MIND (the attribute of the Heart) must be distinguished from the ordinary Mind[2].

Arrangement of Various Entities.

These ideas, regarding the fundamental principles of life-manifestation, may now be arranged, for purposes of comparison, as follows, for the various systems of Hindu philosophy and religion are based on them:–

TWENTYFOUR (*Two varieties*) (A)	(B)	TWENTYFIVE	TWENTYSIX
Purusha		Purusha	Purusha
Prakriti	Prakriti	Prakriti	Prakriti
		Atman	Jivatman
			Bhutatman
Buddhi	Buddhi	Buddhi	Buddhi
	Egoism		
Mind	Mind	Mind	Mind
5 Subtle Elements	5 Subtle Elements	5 Subtle Elements	5 Subtle Elements
5 Gross Elements	5 Gross Elements	5 Gross Elements	5 Gross Elements
5 Senses of Knowledge	5 Senses of Knowledge	5 Senses of Knowledge	5 Senses of Knowledge
5 Senses of Action	5 Senses of Action	5 Senses of Action	5 Senses of Action
24	24	25	26

1. See p. 63, note 3.

MBh. *Santi* P. XII, cccxi, 17–18.

From Mahat (Buddhi) originates Ahankara. From Ahankara has originated the Mind.

2. See p. 64, note 1.

Simultaneous Creation of Ten Senses, Five of Knowledge and Five of Action.

In this connection it is necessary to bear in mind that the senses are said to have been created *simultaneously* from and with the Mind[1]. This is important to remember, and leads to the following inferences :–

(*a*) that the Mind is always associated with the senses[1] ; and

(*b*) that Ether, into which the Mind is transformed, has a two-fold character[2], one related to the five senses of knowledge and the other to the five senses of action ; or, if knowledge be regarded as Purushic and Action Prakritic, Ether has a Purushic and a Prakritic aspect. It will be remembered that the electro-magnetic current of life breaks into positive and negative *simultaneously* at the point of Ether (See p. 55, Fig. 11).

Creation and Dissolution.

As creation is a process of transformation from a higher into a lower energy, the reverse of this, that is, a transformation from a lower into a higher energy is destruction. Thus, when life is made manifest, the Heart-energy is transformed into Buddhi, Buddhi into Mind, Mind into Ether, Ether into Air, Air into Fire, Fire into Water, and Water into "Earth." When the time comes for the dissolution of life, "Earth" is transformed into Water, Water into Fire, Fire into Air, Air into Ether, Ether into Mind, Mind into Buddhi, and Buddhi into the energy of the Heart, reversing the process of the creation of life[3].

1. MBh. *S*anti P. XII, ccxix, 34 ; ccciii, 26.

   All the five organs of action and the five others of knowledge *exist simultaneously*, and *upon the union of the ten dwells the Mind* as the eleventh, and upon the Mind the Buddhi as the twelfth.

2. Cf. *S*Br. VIII, vi, 1, SBE. Vol. XLIII, pp. 97–104. See p. 38, note 4.

3. MBh. *S*anti P. XII, clxxxvii, 1 ; ccii, 1–2 ; ccxxxiii.

Dwelling Place of the Departed.

It has already been explained that, according to the ancient Hindus, manifest life was characterised by electro-magnetic energy; and this energy is characterised by attraction and repulsion. Again, the attraction and repulsion of magnetic energy is limited, for the most part, to objects of like character.

Now when destruction takes place, life is dissolved into its component energies,—from "Earth" to the energy of the Heart. On the principle of attraction and repulsion, each energy set free is attracted to its unlike, that is, to the same energy with an opposite "polarity;"—the disintegrated elements to the corresponding integrated elements; disintegrated Mind to integrated Mind; disintegrated Buddhi to integrated Buddhi; and disintegrated Heart to integrated Heart.

Now, it has been said that the Moon symbolises the Mind; the Sun Buddhi; and the Supreme unmanifest Purusha the energy of the Heart. Accordingly, when the body is dissolved, the disintegrated elements go to the corresponding integrated elements; the disintegrated Mind to the Moon; disintegrated Buddhi to the Sun; the *A*tman or Heart-energy to the Supreme Eternal[1].

Thus, if the individual being, whose body is dissolved, is absorbed in the thoughts of the elements at the time of his death, that is, if he is at the element-stage of life attractions, he goes to the elements or Bh*u*tas, and becomes a spirit or a ghost[2]. Similarly, if he is at the Mind-stage, he goes to the Moon; if he is at the Buddhi-stage, he goes to the Sun; and if he is at the Heart-stage, he goes to the Supreme.

Systems of Hindu Philosophy: Positions of the Golden Egg.

It has been stated that the various systems of Hindu philosophy and religion can be understood in the light of the

1. MBh. *Santi* P. XII, ccxxxiii, 4–18. Chh. Up. IV, xv, 5; V, x, 1; Kaush. Up. I, 2; Prasna Up. I, 9–10. SBE. Vol. I, pp. 68, 80, 273; Vol. XV, pp. 272–273.

   Cf. BhG. VIII, 24–28.

2. Cf. BhG. IX, 25.

different positions of the Golden Egg with reference to that of Purusha, placed to the north or the east,—and in connection with the threefold manifest energies of life, Heat, Electricity, and Magnetism[1].

Let us now examine the question: It has been said that there are eight possible positions of the Golden Egg in relation to Purusha. The point of the Golden Egg is turned to the four cardinal directions, east, south, west and north. With the Purusha placed to the north of, or above, Prak*r*iti or the Golden Egg, we get one set of four relations between Purusha and Prak*r*iti; and with the Purusha placed to the right side or east of Prak*r*iti, we get another set of four relations subsisting between them, making eight[2].

It has, further, been observed that all energy flows down from a higher to a lower one, when life becomes manifest, and we find that this is so in the case of Heat and Electric energy in the physical world. In the present case it is conceived as flowing down from Purusha to the Golden Egg or Prak*r*iti. Accordingly, Purusha must be conceived as one degree higher than the side of the Golden Egg placed nearest to him, to which his energy must flow down.

Further, all creation becomes manifest from the pointed side of the Golden Egg or Prak*r*iti, and Purusha must be at least one degree higher than that; that is, inasmuch as the pointed side of the Egg represents Ether[3], Mind, being one degree above Ether, is the lowest creative energy associated with Purusha.

Again, it should be borne in mind that all life is characterised by the super-electric energy of the Heart, which is akin to electric energy; and as in the physical world an electric current flows in the direction of the hands of the clock, so must it be with the super-electric energy of the Supreme Purusha. Thus, the energy of Purusha flows down to Prak*r*iti or the Golden Egg from north to east, thence to south, thence to west and north in order.

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1. See pp. 61–62.
2. See Figs. 12 and 13, pp. 56–57.
3. See p. 56, note 3.

Let us now consider the eight possible positions of the Golden Egg in relation to Purusha. We have first of all to relate the Egg to the four cardinal directions, east, west, south, and north. In this connection we know that the order of creation is from Buddhi to the element "Earth," and that the pointed side of the Egg represents Ether. From this it is obvious that the rounded side represents Buddhi, and Mind lies on the nearest side of Buddhi in the direction of the hands of the clock. Thus, if we place the point of the Egg downwards, representing the south,—as the current of life flows from north to south in the direction of the hands of the clock, we have Buddhi to the north, Mind to the right side or east, Ether to the south, and Air to the west. The other elements, Fire, Water and "Earth" would be arranged after Air in order. If the point of the Egg is placed to the east, we shall get Buddhi to the west, Mind to the north, Ether to the east and Air to the south. Similarly if the pointed side is placed to the west, we shall have Buddhi to the east, Mind to the south, Ether to the west, and Air to the north. Again, if the pointed side be placed to the north, we get Buddhi to the south, Mind to the west, Ether to the north, and Air to the east.

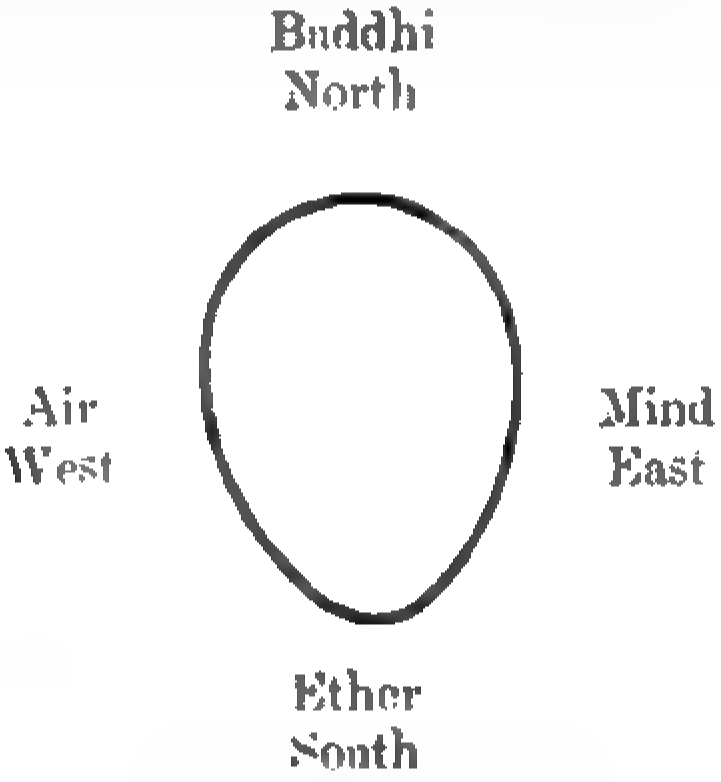

Fig. 15.

As Purusha is one degree higher than the point of the Golden Egg opposite to him, each of the positions (See Figs. 12 and 13) represents him as follows:—

(1) Buddhi, as he faces Mind.
(2) Greater-than-Buddhi, as he faces Buddhi.
(3) Ether, as he faces Air.

(4) Mind, as he faces Ether.
(5) Buddhi, as he faces Mind.
(6) Greater-than-Buddhi, as he faces Buddhi.
(7) Ether, as he faces Air;
(8) Mind, as he faces Ether.

Personification of Ways of Creation.

Inasmuch as the Supreme Purusha may be regarded as either greater than or co-equal with, but in no case less than, Prak*r*iti, out of these eight positions, 3 and 7 are impossible; for Purusha is represented in both as Ether, and his energy is to flow down to Buddhi in each case, which is impossible. As will be shown in a subsequent chapter (IX) the remaining six positions of the Golden Egg are personified in the sacred works of the Hindus as Agni, Vish*n*u, Rudra, Indra, Varu*n*a, and Soma[1] respectively.

It has already been pointed out[2] that, in addition to these six, there are three more ways of creation, making in all a total of nine.

It will further be shown[3] that Prak*r*iti creating alone, without the existence of Purusha, (Fig. 14, I) was personified as V*r*itra; and inasmuch as this was regarded as a very incorrect point of view, V*r*itra had to be "killed" by every deity who could conceivably represent a more correct aspect of the truth. The eighth position of the Golden Egg, (Fig. 14, II) dividing the Universe into two equal parts (even as is our Earth under the electro-magnetic energy of the Sun), was personified as "Heaven and Earth," or "Dy*ava*-P*r*ithv*i*" in the Vedas[3].

The ninth way of creation, with the Supreme Purusha seated *within* Prak*r*iti, in the Heart[4], was personified as V*a*yu in the Vedas[3], and as K*r*ish*n*a[3] in the subsequent sacred works of the Hindus.

1. Soma is also spoken of as regent of the northern region (AV. XII, iii, 58); hence he may be represented by No. 4 as well. It will be noticed that in each case of Nos. 4 and 8, Purusha is represented as Mind, personified by Soma, identified with the Moon.

2. See p. 60.

3. Chap. IX.

4. See Fig. 8, p. 44.

Theories of Creation in the Light of the Energies of Life: Heat, Electricity, and Magnetism.

It is possible now to consider the creative energies of life in terms of the great manifest energies,—Heat, Electricity, and Magnetism. We have seen that there are nine ways of looking at the creation of life: In one the Supreme Purusha is unmanifest, dwelling *within* the Golden Egg or Prak*r*iti; in one he is regarded as non-existent; and in the remaining seven he is conceived as manifest.

We have seen[1] that the idea of the Supreme Purusha, in his manifest form, relates to the following energies; (1) Higher than-Buddhi; (2) Buddhi; (3) Mind; (4) Ether. These may be regarded as the Purushic or creative energies of life.

Now, it has been pointed out that the energy higher than Buddhi is the energy of the Heart, which may be regarded as super-electric, and is often referred to as "Lightning of the Heart"[2]. The other three energies are Buddhi, Mind, and Ether; and they are characterised by the energies of Heat, Electricity, and Magnetism respectively.

But it has been said that the energy of the Heart (greater than Buddhi) is unmanifest. Accordingly, when we are referring energies to the manifest universe, the Heart-energy has, for practical purposes, to be identified with Buddhi; even as for the same reason *Â*tman and Buddhi are identified[3]. Thus the four creative energies of life are reduced to three, when we examine them in the light of the manifest universe; and they are Buddhi, Mind, and Ether, or Heat, Electricity, and Magnetism respectively.

Creative Energies of Life in the Light of Gu*n*as.

It has already been stated that the three Gu*n*as refer to the modifications or changes that take place when the original

1. See pp. 76–77, eight ways of representing Purusha.
2. Cf. MBh. *S*anti P. XII, ccxvii, 26.
The Highest Divinity which has been described to be like a flash of lightning.
3. See p. 65, note 4.

Heart-energy is transformed into Heat, Electricity and Magnetism. Accordingly, the energies of Buddhi, Mind, and Ether, and the changes that they undergo, are represented by the three Gu*n*as, Sattva, Rajas, and Tamas. Buddhi in action or change is represented by Sattva; Mind in action or change by Rajas; and Ether in action or change by Tamas[1].

Vedic Gods and Creative Energies: The Three Gu*n*as.

It has been stated that the various aspects of the creative energies of life have been personified in the Vedas as Agni, Vish*n*u, Rudra, Indra, Varu*n*a, Soma, V*r*itra, "Heaven and Earth," and V*a*yu. Inasmuch as, again, as these energies are considered in the light of the three Gu*n*as, the Vedas, which consist of hymns of praise in honour of the gods, may be said to deal with the three Gu*n*as[2].

Three Main Systems of Hindu Philosophy.

It has been observed that corresponding to the three manifest energies of creative life,—Buddhi, Mind, and Ether, or Heat, Electricity, and Magnetism, or Sattva, Rajas, and Tamas,—we have three main systems of Hindu philosophy, Ved*a*nta, Yoga, and S*a*ñkhya, and three main systems of Hindu religion in India, of Vish*n*u or K*r*ish*n*a, of *S*iva or Mah*a*deva, and the religion associated with the name of Brahm*a* or Buddha[3].

Inter-related Systems of Thought.

Before we go on to consider the different systems of Hindu philosophy and religion, it is necessary to remember that, in their original conception, they represent inter-related lines of thought rather than rival schools, as in later times they came to be. We have further to bear in mind that the S*u*tras or Aphorisms of Kapila[4] or Patañjali[5] or the authors of the

1. See pp. 51–52.
2. Cf. BhG. II, 45.
3. See p. 61.
4. Author of the S*a*nkhya system.
5. Author of the Yoga system.

system of Ved*a*nta[1], as at present understood, came much later in time, although they embody a great deal of original, ancient thought on the subject.

Three Gu*n*as: Their Form.

To revert to the idea of the three Gu*n*as: It has been said that they are related to the three systems of Hindu philosophy,—Sattva to Ved*a*nta, Rajas to Yoga, and Tamas to S*a*ṅkhya. Further, it has been said that the idea of the Gu*n*as of philosophy and of grammar is the same[2]. In the light of this, the conception of the three Gu*n*as, as modifications of Prak*r*iti or the Golden Egg may be represented as follows:–

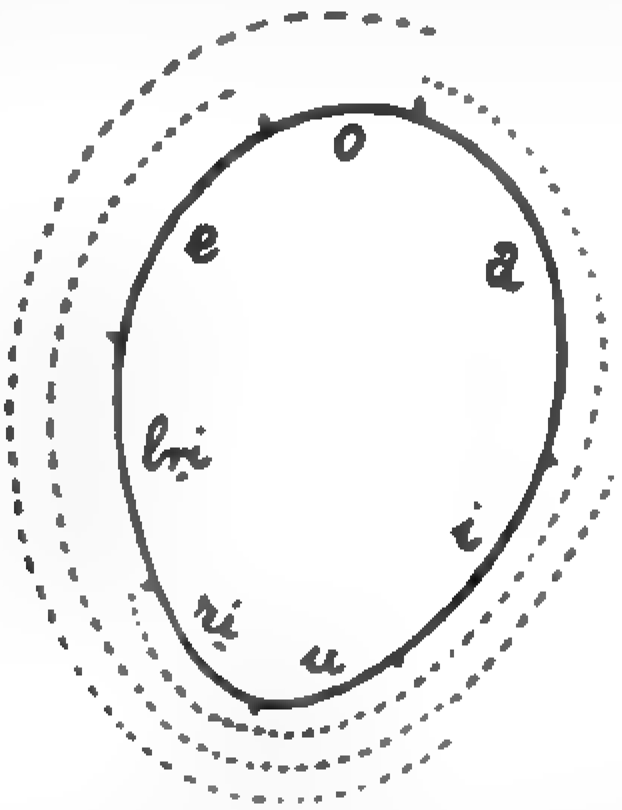

Fig. 16.

EXPLANATION: In the Sanskrit alphabet the vowels represent the energies of the nucleus, and the consonants of the cytoplasm[3]. Each vowel represents an energy of life, a long vowel being similar to the short one. Thus *a*, short or long, stands for Buddhi, *i* for Mind, *u* for Purushic Ether, *ri* for Prak*r*itic Ether, *lri* for Air, *e* for Fire, and *o* for Water. There are seven vowels, representing seven energies; and as there are two aspects of Ether, Purushic and Prak*r*itic[4], the last vowel o represents Water. This implies that the last energy of the Nucleus is Water and not the element "Earth": and would explain why Water is conceived as the original cause of life[5].

The lines of Gu*n*as in the above figure correspond to the Gu*n*a-changes according to Sanskrit Grammar, where the gu*n*a of *ri* is said to be *ar*, that is, *ri* is connected with *a*; of *i* is said to be *e*; and of *u* is *o*.

1. Jaimini and B*a*dar*a*ya*n*a.
2. See p. 51. See Chap. VI.
3. See pp. 24–25.
4. See p. 38, note 4.
5. See p. 22, note 3.

Guna Lines.

From the figure of the three Gu*n*as we find that

(a) Sattva extends from *a* to r*i*, Rajas from *i* to *e*, and Tamas from *u* to *o*;

(b) Sattva is, for the most part Purushic, as it lies on the right side of the Golden Egg; and the right side is Purushic and the left Prak*r*itic[1];

(c) Rajas partakes of both Purushic and Prak*r*itic energies, being partly on the right and partly on the left side of the Golden Egg; and

(d) Tamas is, for the most part, Prak*r*itic, lying on the left side of the Golden Egg.

Further, we notice that all the three Gu*n*as meet in the region of Ether, from *u* to r*i*. Again we see that each Gu*n*a partakes of the characteristics of the remaining two in some degree; and that Rajas does this most of all. Finally, all the three Gu*n*as are possessed of both Purushic and Prak*r*itic energies to more or less extent.

Three Gunas and Three Systems of Philosophy.

It has been observed that the three Gu*n*as correspond to the three main systems of Hindu philosophy,—Sattva to Ved*a*nta, Rajas to Yoga, and Tamas to S*a*ṅkhya. If this be correct, the three systems of Hindu philosophy should have the following characteristics:—

(1) According to Sattva Purusha alone should be the Supreme Creator, one without a second, and Prak*r*iti but a manifestation or modification of him; for we notice in the figure of Sattva that the Prak*r*itic energy is represented only by Ether (r*i*), and the rest is all Purushic.

Corresponding to this we find that in the system of Ved*a*nta Purusha alone is conceived as the Supreme Creator, and Prak*r*iti is but a manifestation or modification of him[2].

1. See pp. 42, 52, note 2.

2. MBh. Anu. P. XIII, cxlix.
Ved. Sut. SBE. Vol. XXXIV, p. 15.

(2) According to Rajas Purusha and Prak*r*iti, together and in equal partnership, should be the creators of life; for we notice that, in the figure of Rajas, both the Purushic and Prak*r*itic energies are almost equally represented and are equally important.

Corresponding to this we find that in the Yoga system the Universe is conceived as having been created by Purusha and Prak*r*iti together, as co-extensive and co-eternal[1].

(3) According to Tamas Prak*r*iti alone should be the creator of life; or, if there is a Purusha, he can have little to do with the actual work of creation and can be dispensed with; for we notice in the figure of Tamas that the Purushic energy is represented only by Ether (*u*), and the rest is all Prak*r*itic.

Corresponding to this we find in the Sañkhya system that the Universe is conceived as having been created by Prak*r*iti alone; and if there is a Purusha, he has little to do with the actual work of creation, is a mere onlooker and spectator, and can be dispensed with[2].

---

1. Ved. S*u*t. SBE. Vol. XXXIV, pp. 298, 434–443.

   Both the S*a*nkhya and Yoga systems maintain duality and do not discern the unity of the self......

   According to Yoga system the Lord acts as the ruler of Prak*r*iti.

   Cf. Yoga-S*u*tras, I, 23–24; MBh. *S*anti P. XII, ccci, 3, where the existence of Isvara or Supreme Purusha is affirmed according to the Yoga system.

   See p. 29, note 1.

2. S*a*nkhya Darsa*n*a, V, 2.

   By accepting the idea of the existence of God (Isvara), no fruit can be obtained.

   S*a*n-Kar. XIX.

   It follows that Purusha (meaning individual soul in the context) is witness, solitary, bystander, spectator, and passive.

   The question of the Supreme Creator as Purusha or Isvara does not arise in the S*a*nkhya system; and even the individual soul is spoken of as an onlooker or spectator. Accordingly, even if we may not deny the existence of Isvara, he can only be regarded as an onlooker and spectator like the individual soul.

Thus, according to Vedanta Purusha alone, without a second, is regarded as the Supreme Creator of life; according to the Yoga system there are two creators and not one, Purusha and Prakriti, who act together and are co-equal and co-eternal partners in the creation of manifest life; while according to the Sañkhya system, Prakriti alone, without a second, is the supreme creator of life; or, if there is a Purusha, he is a mere spectator or on-looker of the work done by Prakriti[1].

Three Aspects of each System of Philosophy.

All systems of Hindu philosophy may be looked at from three points of view. It has been said that each of them corresponds to the idea of a great energy of life: Vedanta to Buddhi or Heat; Yoga to Mind or Electricity; and Sañkhya to Ether or Magnetic energy. Now, each of these energies may be considered from three points of view: (1) in itself (manifest); (2) in relation to the energy higher than itself (unmanifest); and (3) in relation to the energy lower than itself (manifest). Thus, Buddhi may be considered manifest in itself, as Buddhi; or it may be considered in relation to an unmanifest energy higher than itself, *viz.* the Heart-energy; or it may be considered in relation to a manifest energy lower than itself, *viz.* Mind. In the same way we may regard Mind and Ether. Similarly Vedanta has a threefold aspect; and so Yoga and Sañkhya. It will be noticed that at least one aspect of each (Mind) is common to all; that two aspects of Vedanta are common to two of Yoga; and two of Yoga are common to two of Sañkhya. The whole idea may be represented as follows:–

VEDANTA	Heart-energy	BUDDHI	Mind		
YOGA		Buddhi	MIND	Ether	
SANKHYA			Mind	ETHER	Ether
				(Purushic)	(Prakritic)

1. In the Mahabharata (Santi P. XII, cccxvii) and Bhagavad Gita (V, 4–5) Sankhya and Yoga systems are identified. This is due to the fact that, as will presently be explained, two aspects of the one are common to two aspects of the other. Further, we have the Electricity or Mind-idea at the foundation of the Yoga system, and the Ether or Magnetic-idea at the foundation of the Sankhya system (See p. 51); and both of them are characterised by "duality," the former by positive and negative aspects, and the latter by north and south poles.

We are now in a position to consider the three main systems of Hindu philosophy.

VEDANTA PHILOSOPHY.

Vedanta.

According to this system of thought, the whole Universe, including Prakriti, is conceived as having been evolved out of the Supreme Purusha alone[1]. The energies of life, according to it, are as follows, the higher being transformed into one lower in the scale[2] :-

(1) Purusha ;
(2) Prakriti ;
(3) Atman ;
(4) Bhutatman or Elemental self ;
(5) Buddhi ;
(6) Mind ;
(7-11) Five subtle elements ;
(12-16) Five gross elements ;
(17-21) Five senses of Knowledge ;
(22-26) Five senses of Action.

In this system we have a complete set of Purushic and Prakritic energies, all evolved out of one Supreme Eternal. They may be arranged as follows :-

PURUSHIC	PRAKRITIC
Purusha	Prakriti
Atman	Bhutatman
Buddhi	Mind
Five subtle elements	Five gross elements
Five senses of Knowledge	Five senses of Action
13	13

1. See p. 59, note 1 ; p. 81, note 2.
2. See p. 71.

Character of the Supreme Purusha.

The character of the Supreme Purusha has already been described; and, in this system, inasmuch as he is related to the unmanifest energy of the Heart, he is regarded as possessed of "Lightning of the Heart"[1]. As "Lightning" or electricity is characterised by a dual aspect, positive and negative, or Purushic and Prak*r*itic, we get from this the idea of the union of Purusha and Prak*r*iti, from which all universe is made manifest[2]. Further, the Supreme Purusha has Buddhi for his first manifest energy, and Buddhi or Sun is characterised by Tapas or Heat, which, unlike Electricity, is devoid of a dual aspect; accordingly, in his first manifest form the Supreme Purusha in this system is conceived as the sole creator, devoid of all duality, one without a second, and the creator of Prak*r*iti herself.

Further, this system is connected also with the Mind, the energy lower than Buddhi; and Mind has many characteristics of the original Heart-energy to which it is akin[3].

It is in the light of these three aspects of the question, *viz.* in connection with Heart-energy, Buddhi, and Mind, that we have to study the Ved*a*nta system of thought, and also its corresponding religion, associated with the name of Vish*n*u or K*r*ish*n*a; and it is in the light of these that we have to understand the "incarnations" of Vish*n*u[4], and the stories of R*a*m*a*ya*n*a and Mah*a*bh*a*rata. The latter will be examined in detail in due course.

Purusha, Prak*r*iti, and M*a*y*a*.

It has been said that the Supreme Purusha in this system of thought is regarded as the Creator of Prak*r*iti herself; and

1. MBh. *S*anti P. XII, ccxvii, 26.
   The Highest Divinity which has been described to be like a flash of lightning and which is indestructible.

   See p. 38, note 2.
2. See pp. 37–38.
3. See p. 49, note 1.
4. Cf. p. 45, note 2; p. 46, note 1.

Prakriti is characterised by *Maya*[1], which, in its original conception, is not illusion but a creative energy of life; and so Purusha is characterised by *Maya*[2] too, being the creator of Prakriti. For the same reason he is characterised by action[2], which is associated with *Maya*. Indeed, there is nothing which cannot be attributed to the Supreme Purusha in this system of thought, because he is conceived as the creator of everything in the universe.

From another point of view, however, the Supreme Purusha, even in this system, is devoid of all attributes, devoid of *Maya* and Action too[3]; for since he alone, without a second, is the true reality, and all things, being created out of him, are again merged into him at the time of dissolution[4], he alone remains, unchanging, and eternal; and so is above all attributes, free, unaffected, undisturbed. If one might compare small things with great, even as Radium gives out the energies of Heat and Electricity, without itself undergoing appreciable change, even so may the Purusha be regarded as giving out unremitting energy of life without himself undergoing or being affected by any change.

Maya in Vedanta.

The idea of *Maya* is so often associated with the system of Ved*a*nta, that it needs to be examined in some detail. It should, in this connection, be borne in mind that the system of Ved*a*nta, as understood at this day, is largely post-Vedic, though the original ideas are Vedic in character; and for a true conception of it we have to go to the original sacred works and not later commentaries, however learned they might be.

Maya is commonly understood to be Illusion or Delusion or both; but the original conception is something very different. The present-day idea of *Maya* as Illusion or Delusion is of

1. See p. 36, note 6.
2. See p. 33, note 1.
3. See p. 33, note 2.
4. Cf. BhG, VIII, 18.

comparatively recent years, and is due to a misunderstanding of the original conception as well as to a substitution of the secondary for the essential idea[1].

Original Idea of Maya.

Maya, in its original sense, is conceived as a creative energy, ascribed to Prak*r*iti[2], resulting in the manifestation of life, action and change. But, inasmuch as Prak*r*iti herself is conceived as created out of Purusha in the system of Ved*a*nta, the Supreme Purusha himself is characterised by this energy; and so he is spoken of in the Bhagavad Git*a* and other sacred works of the Hindus as characterised by *Maya*, creating the universe thereby and engaging in all actions himself[3].

1. Ved Sut. SBE. Vol. XXXIV, Introd. p. xcvi-xcvii.

With reference to the *Maya* doctrine one important *Sutra* has yet to be considered, the only one in which the term *Maya* itself occurs, *viz.* III, 2, 3. According to *Sankara* the *Sutra* signifies that the environments of the dreaming world are not real but *Maya*, *i.e.* unsubstantial illusion, because they do not fully manifest the character of real objects. Ramanuja gives a different explanation of the term *Maya*, but in judging of *Sankara's* views we may for the time accept *Sankara's* own interpretation. Now, from the latter it clearly follows that if the objects seen in dreams are to be called *Maya*, *i.e.* illusion, because not evincing the characteristics of reality, the objective world surrounding the waking soul must not be called *Maya*. But that the world perceived by waking men is *Maya*, even in a higher sense than the world presented to the dreaming consciousness, is an undoubted tenet of the Sankara Ved*a*nta; and *the Sutra (III, 2, 3) therefore proves that either Badrayana* (the author of the Sutras) *did not hold the doctrine of the illusory character of the world, or else that, if after all he did hold that doctrine, he used the term Maya in a sense altogether different from that in which Sankara employs it. If, on the other hand we, with Ramanuja, understand the word Maya to denote a wonderful thing, the Sutra of course has no bearing whatever on the doctrine of Maya in its later technical sense.*

2. See p. 36, note 6.

3. See p. 33, note 1.

How the Misunderstanding Arose.

But, while the original idea of M*a*y*a* is one of creative energy, it is not difficult to understand how it came to be regarded as an Illusion. It is noteworthy that this idea of M*a*y*a* as an Illusion is specially connected with Buddhism[1]; and its association with Ved*a*nta is mainly due to *S*ankar*a*charya[2], the great commentator and religious teacher of comparatively recent years. But this idea of M*a*y*a* was rejected even by R*a*m*a*nuja[3], another great teacher of Ved*a*nta; and it would appear as if *S*ankar*a*charya, having to combat the doctrines of Buddhism, had to speak in the language of the times, and could not go back to the original conception of M*a*y*a* as a creative energy of life.

M*a*y*a* in Buddhism.

It has already been observed that Buddhism has its roots in the S*a*ñkhya system of thought, and the association of Lord Buddha, the accepted founder of that faith, with Kapila-vastu (lit. the subject-matter of Kapila, the teacher of the S*a*ñkhya system), is significant[4], and M*a*y*a* in the S*a*ñkhya system is identified with Prak*r*iti[5], while the name of the mother of Buddha is M*a*y*a* too[6]. But, though it is sometimes denied that Buddhism has any connection with the conception of M*a*y*a* as an illusion[7], it is undoubted that Buddhism teaches that there is an eternal flux or change of everything that exists in the universe[8], and that is at the foundation of the conception of M*a*y*a* as an illusion. Further, Buddhism teaches the theory of Nescience or universal Nothingness[9], and there is no

1. See M*a*y*a* in Buddhism below.
2. See p. 87, note 1.
3. Ved. S*u*t. SBE. Vol. XXXIV, lxi; see p. 87, note 1.
4. See p. 62, note 1.
5. Ved. S*u*t. SBE. Vol. XXXIV, xciii.
6. Buddhacharita, SBE. Vol. XLIX (i), pp. 3–5, 7.
7. Milinda, SBE. Vol. XXXVI, p. 141.
8. Ved. S*u*t. SBE. Vol. XXXIV, p. 403.
9. Ved. S*u*t. SBE. Vol. XLVIII, p. 514.

distinction between *Maya* and Nescience[1]. Thus, there cannot be the slightest doubt that the doctrine of *Maya* is closely associated with the teachings of Buddhism.

Maya in the Sankhya System.

Now, according to the Sañkhya system the universe is conceived as created by Prakriti alone; or, if there is a Purusha, he has little to do with the actual work of creation, and is a mere onlooker and spectator of the work done by Prakriti. It is obvious, therefore, that Prakriti in this system is characterised by *Maya* or active, creative energy; and it has already been pointed out that *Maya* is identified with Prakriti of the Sañkhyas[2].

Prakriti and the Individual Soul.

While Buddhism and the Sañkhya system agree in the main with regard to the idea of *Maya*, they hold different views with regard to the existence of the soul. The Bauddhas do not admit the existence of any permanent intelligent being, such as either an enjoying soul or a ruling Lord[3]; while the Sañkhya holds that, whether there is a Supreme Soul or Purusha or not, each living being consists of an individual self or soul, and so there are innumerable souls in the universe, each distinct from the other.[4] All these souls are chained to Prakriti[5], which has created them either by herself or in association with the Supreme Purusha as a mere onlooker and spectator, and the end of each is freedom from the bonds of Prakriti[6] which is the womb of pain. In this respect, however, both the Sañkhya system and Buddhism agree, for the chief aim of life according to the teachings of Buddhism also is to escape from old age, disease, and death[7].

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1. Ved. *Sut.* SBE. Vol. XLVIII, p. 441.
2. Ved. *Sut.* SBE. Vol. XXXIV, Introd. p. xciii.
3. *Ibid.* p. 403. SBE. Vol. XLVIII, p. 516. Jaina *Sut.* SBE. Vol. XLV, p. 399.
4. Ved. *Sut.* SBE. Vol. XXXIV, p. 295.
   San. Kar. XVIII.
5. *San. Kar.* XXI.
6. *Ibid.* LVI–LIX.
7. Buddhacharita, SBE. Vol. XLIX (i), p. 27–35, etc.

How to Secure Freedom of the Soul.

Thus, the chief aim of life is to secure freedom from the bonds of Prak*r*iti. If the individual soul has been created by Prak*r*iti alone and the Supreme Purusha does not exist, there can be no freedom for the individual soul, for he cannot make himself free from his creator. But if there is a Supreme Soul, whose presence even as a spectator is necessary for purposes of creation, each individual soul can be released from the bonds of Prak*r*iti only when he frees himself from her, and becomes, like the Supreme Purusha himself, a mere onlooker and spectator of her work. And as Prak*r*iti is characterised by M*a*y*a* and its counterpart, Action, an individual soul must shake himself free from both in order to be released from the bonds of Prak*r*iti. This is done when he has seen her in all her manifestations, and their further association is unnecessary; when Prak*r*iti has nothing to show, and he has nothing to see[1]. This is according to the S*a*ñkhya system of thought.

M*a*y*a* as Flux or Change: Action as Cause of Change.

It has been observed that, according to Buddhism, the chief aim of life is to escape from old age, disease, sorrow, and death. But the essence of all sorrow, suffering and pain, disease and death is flux or change. Were there no change, were life unchanging, permanent and everlasting, all these evils would cease. This change is the result of Action, for there can be no action without change; and no one can rest even for an instant without performing action[2]. This is also the character of M*a*y*a* and the three Gu*n*as; they all imply modification or change from one condition to another, to which all life is subject. Thus, in order to escape from sorrow and death, the individual soul must escape from M*a*y*a* and action, the two essential characteristics of Prak*r*iti.

M*a*y*a* as an Illusion.

It is now easy to understand how M*a*y*a* came to be regarded as an Illusion. An illusion is an image of unreality: and a condition of life which is subject to unceasing change from one state to another, cannot be regarded as permanent or

1. *San. Kar.* LIX-LXI; LXIII.
2. BhG. III, 5.

real, however much it might appear to be so. Its apparent sameness (as in the case of a person answering to a certain name for a considerable time) was regarded as an illusion of the mind, an image of unreality; for, being subject to change, it could never be the same for any two conceivable moments of time. Thus M*a*y*a* came to be regarded as an Illusion and all Action as bondage.

Real and Original Meaning of M*a*ya.

It has already been pointed out[1] that the real, original teaching of Ved*a*nta in regard to M*a*y*a* is very different. It is conceived as a creative energy, and the Supreme Purusha himself is characterised by it, for it is his own creation, and he himself takes part in Action, which is his own creation too. Yet with all these energies of change born of him, he is ever the same[2].

YOGA PHILOSOPHY.

Yoga System.

It has been said that this system corresponds to Rajas Gu*n*a; and an examination of the diagram of the Gu*n*as will show that Rajas, more than any other Gu*n*a, partakes of the energy of all the three Gu*n*as. Further, we notice that its line extends to both the right and the left side, or the Purushic and Prak*r*itic aspects of the Golden Egg. It has also been pointed out that Rajas is Mind-energy which is electric, characterised by a positive and a negative aspect; but, as in an electric current the flow of energy is from a higher to a lower potential, and as here it is from Purushic to Prak*r*itic side, Purusha is regarded as higher than and superior to Prak*r*iti.

Accordingly, we note the following characteristics in the Yoga system of philosophy:–

(1) All life is created by two energies, Purusha and Prak*r*iti, who are co-extensive and co-eternal partners in the manifestation of life.

1. See p. 87, notes 2 and 3.
2. See p. 33, notes 1 and 2.

(2) Purusha is greater than Prak*r*iti, but he cannot create without her.

(4) All manifestations of life partake of the character of both Purusha and Prak*r*iti.

Two Aspects of Yoga Philosophy.

The Yoga system may be examined from two points of view. It is characterised by Mind-energy, and the Mind may be examined with reference to (1) Buddhi, and (2) the five senses. The Yoga system is, therefore, connected with Buddhi on the one hand and the five senses on the other; and as Buddhi is greater than the senses and is characterised by peace, while the senses are characterised by activity, one aspect of the Yoga system, and its corresponding religion, is related to peace, born of withdrawing oneself into Buddhi, and the other to activity and power, born of the association of the Mind with the senses[1].

Energies of Life According to Yoga System.

According to this system the following are the energies of life:–

(1) Purusha;

(2) Prak*r*iti;

(3) J*i*v*a*tman (illustrating the union of Purusha and Prak*r*iti;

(4) Buddhi;

(5) Mind;

(6–10) Five subtle elements;

(11–15) Five gross elements;

(16–20) Five senses of Knowledge;

(21–25) Five senses of Action.

Total 25.

1. MBh. Drona P. VII, cciii, 105.

Compare two aspects of Mah*a*deva-religion, based on the Yoga system, (1) connected with Siva, the happy and auspicious, and (2) connected with Rudra the terrible. See Chap, IX for interpretation of Rudra.

Difference Between Vedanta and Yoga.

It will be noticed that the apparent difference between the energies of life according to Vedanta and Yoga systems is, that in the former *A*tman and J*i*va are separate, whereas in the latter they are combined into one. This difference is not merely accidental; it is fundamental. In the Vedanta the J*i*va, or the elemental self born within each individual, is conceived as created out of *A*tman or the higher self as his modification, and is ultimately merged in the latter, as Prak*r*iti into Purusha. In the Yoga, on the other hand, the J*i*va and *A*tman are united together inseparably like the positive and negative currents of electricity.

Further, in the Vedanta there is only One without a second, the Supreme Purusha, and all that is in the manifest universe has been evolved out of him, and will merge into him again; while according to the Yoga system, Prak*r*iti is co-extensive and co-eternal with the Supreme Purusha, and he cannot create anything without her. According to the Vedanta, there is One and he becomes Two, and the Two become many; whereas according to Yoga there are Two from the beginning and they become many.

Again, it has been observed that the first manifest form of the energy of the Supreme Creator is Buddhi in Vedanta, while it is Mind in Yoga. It has, in this connection, been remarked that Buddhi is characterised by Heat (Tapas), like the Sun; while Mind is characterised by Electricity (K*a*ma, Desire), like the Moon. Now it may be pointed out that Heat is single and uniform, while Electricity has a twofold character, positive and negative. Accordingly Vedanta, which has Buddhi for its first manifest energy of the Supreme, is based on a single energy, Purusha; while Yoga, which has Mind for its first energy of life, is based on a dual energy, Purusha and Prak*r*iti, co-extensive and co-eternal.

But, while there is this difference between the Vedanta and Yoga systems, there is a fundamental unity between them; for the Vedanta is ultimately based upon the idea of Heart-energy as the fountain source of all life; and the Mind-energy,

upon which the Yoga is founded, is similar in character to the energy of the Heart. Accordingly the unity between the two systems is deeper than their difference.

Yoga Philosophy and its Corresponding Religion.

It has been said that each system of thought has a corresponding system of religion to illustrate it; and that in the case of Yoga the system of religion is associated with *S*iva or Mah*a*deva.

Male and Female Divinities.

A study of the religious systems of the Hindus will show that each male divine incarnation is, except in the case of Lord Buddha when he renounced the world, accompanied by a female divinity. This corresponds to the idea of the universe as created out of the union of Purusha and Prak*r*iti, or the male and female energies. In the Ved*a*nta system Prak*r*iti is conceived as created out of Purusha; and then in union with her he creates the universe[1]. In the Yoga the two are co-eternal from the very beginning. The reason why the Lord Buddha is separated from his consort is not far to seek. Buddhism, with which the lord of Kapila-vastu is associated, is intended to indicate, not so much the creative energies of life as the means of freedom from its sorrow and death; and this, according to the S*a*ṅkhya system and its associated religion, Buddhism, can be achieved only by the renunciation of Prakriti (M*aya*, Action etc.) herself[2]. Accordingly, Lord Buddha must

1. Cf. RV, I, clxiv, 33.

This will explain the marriage of Praj*a*pati with his own daughter (*S*Br. I, vii, 4, SBE. Vol. XII, p. 209). Praj*a*pati is the Supreme Purusha and his daughter is Prak*r*iti, created out of him. She is then to be united with him, as Prak*r*iti with Purusha, for purposes of creation. The explanation of Manu's marriage with his daughter I*da* (*S*Br. I, viii, 1, SBE. Vol. XII, p. 218-219) is the same. See Chap. IX for interpretation of I*da* as Prak*r*iti.

2. See pp. 89-91.

renounce his own Prak*r*iti, his wife, in order to attain to highest freedom.

It has been observed that the Yoga system of philosophy is related to the Mah*a*deva system of religion, according to which the union of Purusha and Prak*r*iti is represented in a very special and obvious manner by means of the *Lingam* or the Phallic emblem, indicating that the male and female are always together from the very beginning of life, and together they make it manifest[1].

S*AN*KHYA PHILOSOPHY[2].

Sa*n*khya System: Purusha and Prak*r*iti.

As has already been observed, the S*a*ñkhya system has Tamas for its Gu*n*a, Ether for its element, and Magnetic energy for its creative power. And as Ether has a twofold character, Purushic and Prak*r*itic, and a magnet its north and south poles, one of which may be regarded as Purushic and the other Prak*r*itic, this system conceives of the union of Purusha and Prak*r*iti as the basis of the origin of life, even as the Yoga does. But whereas in the Yoga system the two are co-eternal, and Purusha, like the higher potential of electricity, is regarded as greater than Prak*r*iti, in the S*a*ñkhya system Purusha is conceived as having been created out of Prak*r*iti herself; or, if he is co-eternal with her, he is either but an equal of Prak*r*iti, like the two magnetic poles of Ether, or else a mere spectator and onlooker of her work. Accordingly, Prak*r*iti is the real creator of life in this system[3]; and inasmuch as Tamas Gu*n*a

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1. See p. 61, note 3.
   Cf. MBh. Dro*n*a P. VII, cciii, and Anu. P. XIII, xiv for a description of Mah*a*deva.

2. The S*a*nkhya and Yoga systems are described in detail in the Mah*a*bh*a*rata in the *S*anti Parva, XII, cccxxxvi; ccci; cccii; ccciii; cccvi; cccvii; cccviii; cccix; cccxv–cccxvii; cccxix. See Ved*a*nta, Yoga, and *S*a*n*khya S*u*tras and S*a*nkhya-K*a*rik*a*, for the three systems of Hindu Philosophy.

3. S*a*n. K*a*r. III, XXII.

is associated with this scheme of thought, Tamas is identified with Prak*r*iti herself.

Real Meaning of Tamas.

The real meaning of Tamas is often misunderstood. It is generally conceived as Darkness, Ignorance, Delusion, and regarded as possessed of all the ugly attributes ascribed to it in the Bhagavad Git*a*[1]. But the original idea of Tamas is very different. We are told in the Mah*a*bh*a*rata[2] that

"The *S*ruti declares[3], 'Day was not. Night was not. Aught was not. Naught was not. *In the beginning there was only Tamas.*'

It (Tamas) was the form of the universe; and it is the night of N*a*r*a*ya*n*a of universal form. *This is the meaning of the word Tamas.*"

Thus we see that Tamas is conceived as Prak*r*iti or the night of N*a*r*a*ya*n*a (day being regarded as Purusha[4]), out of which, according to the S*a*ṅkhya system, the whole universe is brought into being.

S*a*nkhya System and Ether or Magnetic Energy.

It has been said that the S*a*ṅkhya system is based on Ether or Tamas Gu*n*a; and as Ether is characterised by electro-magnetic energy, this, according to it, is the creative energy of life. In the realm of the Unmanifest, the Ether of the S*a*ṅkhya is "Ether of the Heart[5]," while in the realm of the Manifest it is the element of that name. The energy of the former is super-electro-magnetic, while the latter is characterised by electro-magnetic energy.

1. Chaps. XIV–XVIII.
2. *S*anti P. XII, cccxliii, 7–8.
3. RV. X, cxxix, 1–3.
4. See p. 42, note 2.
5. See p. 39.

Form of Magnetic Energy.

The form of this magnetic energy has already been explained (See Fig. 11, p. 55; Fig. 14, p. 59). It will be noticed that, according to this conception, either there is no Supreme Purusha at all, or he is but a mere spectator and onlooker of Prakriti, who alone creates.

Defect in the Sankhya System.

It is obvious that the idea of the electro-magnetic energy of the universe, upon which the Sañkhya system is based, is incomplete and defective; for the electro-magnetic energy postulates the pre-existence of the electric energy, which this theory ignores. In the Yoga system we have to consider the electric, and in the Vedanta the super-electric energy of life; and both these systems have, accordingly, a deeper foundation of truth.

Two Aspects of Sankhya System.

It has already been pointed out that every system of thought may be examined from three points of view, one unmanifest and the remaining two manifest. Thus the Sañkhya has a twofold aspect in the realm of the manifest, the one related to Purushic and the other to Prakritic Ether[1]. According to the one the Supreme Purusha is given a nominal place as a spectator and onlooker, while according to the second his very existence is denied[2].

But, whatever the scientific and philosophical value of Agnosticism, it is easy enough to show that it is difficult if not impossible to *deny* altogether the existence of the Supreme Purusha; and so the Sañkhya system, as taught by Kapila, is careful not to *deny* his existence; it only holds that *by accepting it no purpose can be served*[3]. It may be of interest to note that Buddhism too which follows the line of thought of Kalipa in

1. See p. 83.

2. See p. 71, note 5.

3. *San.* Dar. V, 2.

this respect, accepts the same position[1], and it is Jainism alone that definitely denies the existence of the Supreme Purusha[2].

The other aspect of the Sañkhya system, according to which the Supreme Purusha has a place as a spectator or onlooker, cannot be lightly dismissed[3]; and even the individual soul is regarded in the same light in this system of thought[4].

Sankhya and Vedanta.

It will be noticed that the Sañkhya and Vedanta systems are fundamentally opposed to each other. According to the one the Supreme Purusha either does not exist, or, if he does, has a nominal place as a mere spectator of life; whereas according to Vedanta, the Supreme Purusha is the sole creator, and Prakriti herself is created out of him. The two systems correspond to two cases of Parthenogenesis, as has already been explained[5].

But, as has already been pointed out[6], the three systems of Hindu philosophy are not exclusive of one another; and both the Sañkhya and Vedanta meet in the region of the Mind,—the unmanifest energy of the one, and the lower manifest energy of the other.

Sankhya and Yoga.

The connection between the Sañkhya and Yoga systems is a yet closer one. It has already been pointed out[6] that two aspects of the one are common to two of the other; accordingly the two systems are often identified[7]. They meet in the regions of Mind and Purushic Ether; hence, where the Sañkhya system is founded on Prakritic Ether and denies the

1. Buddhist Suttas, SBE. Vol. XI, p. 142.
2. Ved. Sut. SBE. Vol. XLVIII, p. 516.
3. See p. 58, note 4.
4. See p. 82, note 2.
5. See pp. 21, 59.
6. See p. 83.
7. BhG, V, 4.

very existence of the Supreme Purusha, it has nothing in common with the Yoga system; but where it is based on Purushic Ether or Mind, and assigns a place, however nominal, to him, it is connected with the Yoga system of thought.

Vedanta, Yoga, and Sankhya: War of the Mahabharata.

Thus we see that there is a fundamental connection between the three systems of thought[1]; yet, in many ways they are as definitely opposed. It may be of interest to mention, in this connection, that the "story" of the Mah*a*bh*a*rata is not a history or a tale of romance, but a pictorial representation of the three great systems of Hindu philosophy, their agreement and difference, connection and conflict. The "story" will be examined in detail in due course; and it is enough to mention here that the final "battle" of Kurukshetra is but a contest between the system of Ved*a*nta on the one hand, and the systems of Yoga and S*a*ñkhya on the other.

Significance on the Number Eighteen.

In this connection it might be mentioned that the relation of the three systems, in their manifest form, is expressed by the number Eighteen; for Ved*a*nta has Buddhi for its first manifest energy, Yoga has Mind, and S*a*ñkhya Purushic Ether[1]; and Buddhi consists of *seven* energies, itself, Mind, and the five elements; Mind of *six*; and Purushic Ether of *five*; making a total of *eighteen*[2]. This is the explanation of the eighteen days of "battle" between the contending forces; eighteen Akshauhi*n*is or divisions of armies they brought into the field; eighteen Parvas or sections of the Mah*a*bh*a*rata; eighteen chapters of the Bhagavad Git*a*; and this also the significance of the eighteen Pur*a*nas of the Hindus. All of them refer to the three energies of life, Buddhi, Mind, and Ether, or Heat, Electricity, and Magnetism; the three Gu*n*as, Sattva, Rajas, and Tamas; the three systems of philosophy, Ved*a*nta, Yoga, and S*a*ñkhya; and the three religions, of

1. See p. 83.

2. In connection with their unmanifest form, this relation is expressed by the number 21; for the three systems have Heart-energy, Buddhi, and Mind respectively for their supreme unmanifest source (see p. 83), and these consist of eight, seven, and six energies respectively, making a total of 21.

Vishnu, Mahadeva and Brahma, all of which are connected with one another.

The contest between Vedanta on the one hand and the two remaining systems of thought on the other, is further indicated in the Mahabharata by assigning to the Pandavas *seven* Akshauhinis or divisions, and to the Kauravas *eleven*; and the number seven stands for Buddhi, while eleven is made up of six and five, representing the union of Mind and Ether, or the corresponding systems of philosophy and religion[1].

Energies of Life According to Sankhya.

We may now enumerate the energies of life according to the Sañkhya system[2]. They are (1) Prakriti or Pradhana; (2) Buddhi or Mahat; (3) Ahañkara or Abhimana (or Egoism); (4) Mind; (5–9) five Subtle Elements (10–14) five Gross Elements; (15–19) five Senses of Knowledge; (20–24) five Senses of Action.

It will be noticed that there is no place for the Supreme Purusha in this list; and if one is given to him as an onlooker or spectator only, the number of energies, as in the Yoga system, will increase to twentyfive. Further, we see that there is a new energy, Ahañkara or Egoism, conceived as a modification of Buddhi. This Ahañkara must be distinguished from Consciousness or I-ness, characteristic of the individual as well as the Supreme Purusha[3]. As this system affirms the existence of the individual soul[4], and could not conceive of it in the same manner as either the Vedanta or Yoga, an inferior type of soul was conceived in association with Egoism or Ahañkara created out of Buddhi. In both the Vedanta and Yoga systems, on the other hand, the individual soul always ranks higher than Buddhi and corresponds in

1. The literal meaning of *Akshauhini* is *Aksha-vahini* or "bearer of Aksha" (See Monier-William's Dictionary, p. 4); and one of the several meanings of the word *Aksha* is "knowledge." *Akshauhini*, accordingly, means not the division of an army, but "the bearer, vehicle, or branch of knowledge."

2. *San. Kar.* XXII–XXVI.

3. See p. 63, note 3.

4. *San. Kar.* XVII.

character to the Supreme Soul. It may be of interest to note that in the Yoga-s*u*tras or aphorisms of Patanjali, the word for Egoism is Asmit*a*[1] (I-ness), obviously to distinguish it from Ahañk*a*ra of the S*a*ñkhya system, and prevent confusion of thought.

Prak*r*iti and Individual Soul in S*a*nkhya.

The relation of the individual soul to Prak*r*iti in this system has already been examined. The S*a*ñkhya affirms the existence of the individual soul[2], and conceives of a multitude of souls, each distinct from the other[3]. He is a witness and a bystander, a passive spectator of the work of Prak*r*iti[4]; and it is only by reason of union with her, that he appears to be an agent, whereas it is the Gu*n*as that act[5]. The union of the individual soul with Prak*r*iti exists for his contemplation of her[6], and the manifestation of Prak*r*iti, from Buddhi to the five elements is meant for the deliverance of each soul[7]. It is the duty of Prak*r*iti to liberate the soul from her bonds[8]; and, as a dancer, having exhibited herself to the spectators, desists from the dance, even so does Prak*r*iti desist, having manifested herself to the soul[9]. Having once been seen, Prak*r*iti does not again expose herself to the gaze of the soul[10]. He desists because he has seen her; she does so because she has been seen; and in their union there is no further motive for creation[11]; and so is the individual soul made free.

1. I, i, 17. See p. 63, note 3.
2. *San. Kar.* XVII
3. *Ibid.* XVIII
4. *Ibid.* XIX
5. *Ibid.* XX
6. *Ibid.* XXI
7. *Ibid.* LVI
8. *Ibid.* LVII–LVIII
9. *Ibid.* LIX
10. *Ibid.* LXI
11. *Ibid.* LXVI

Summary of Conclusions.

Thus we have traced the origin of all life to the idea of the Cell, generalised into Brahm*and*a; and seen how the universe is conceived as made manifest in different ways, out of Purusha alone, or Prak*r*iti alone, or the union together of both. The ideas of Science have been woven into different schemes of Philosophy and Religion, but with one single system of thought at the foundation of them all. We have understood the character of Purusha, Prak*r*iti, Soul, Buddhi, Mind, and the five elements; and have seen how the three different ways of manifestation of life have developed into three systems of Hindu philosophy,—Ved*a*nta, Yoga, and S*a*ñkhya—and three systems of Hindu religion,—of Vish*n*u or K*r*ish*n*a, of Mah*a*deva, and of Brahm*a*, associated in after years with the name of Buddha[1]. These again have been connected with the three Gu*n*as,—Sattva, Rajas, and Tamas, and the three great energies of life made manifest below,—Heat, Electricity, and Magnetism. This is the substance of the great systems of Hindu thought[2].

1. See p. 61. Cf. Milinda, SBE. Vol. XXXVI, p. 41: Gods and men adopted Buddhist Dhamma after Brahm*a* had adopted it.
   Sutta-Nip*a*ta, SBE. Vol. X. (ii), p. 84; Buddhacharita, SBE. Vol. XLIX (i) p. 104; Buddha compared with Brahm*a*.
   Fo-sho-hing-tsan-king, SBE. Vol. XIX, p. 193; Brahm*a* established by Buddha.

2. There are in all six systems of Hindu philosophy, *viz.* (1) P*u*rva *Mimansa* by Jaimini, (2) Uttara *Mimansa* by *Ba*dar*a*yana, (3) Ny*a*ya by Gotama, (4) Vaiseshika by Ka*n*ada, (5) S*a*nkhya by Kapila, and (6) Yoga by Patanjali. Out of these the first two constitute the system of Ved*a*nta; and two more, Yoga and S*a*nkhya, have been described. The remaining two are not principal but derived systems of thought, and do not need any special treatment.

CHAPTER IV.

THE GOLDEN EGG AND THE UNIVERSE

Let us revert to the conception of Hira*n*yagarbha or the Golden Egg or Brahm*and*a, out of which the whole Universe is said to have been evolved. It is, as has already been pointed out[1], a combination of the idea of the Cell and the Sun, and the whole problem of life, as understood by the ancient Hindus, is a problem of the Golden Egg. It is regarded as the image of the manifest, though yet undeveloped Universe; and whatever the difference of opinion regarding the final, ultimate energy of life, whether Purusha or Prak*r*iti, or else the union together of both, the Golden Egg is the meeting place of all the forces of life. It is sometimes identified with Prak*r*iti, exclusive of Purusha, but is more often conceived as representing the union of the two. We have seen in connection with the Ovum that its form is the same whether it is conjugated with the male germ or not[2]; and as Brahm*and*a is the universal Ovum, its form will be the same whether we regard it as merely Prak*r*itic or else the union together of both Purusha and Prak*r*iti. We should, therefore, be able to explain the essence of all Hindu thought,—science, philosophy, and religion—in the light of Brahm*and*a or the Golden Egg.

Golden Egg and Manifestation of Life: Its Correct Position.

It has already been pointed out[3] that there are nine possible ways in which life is made manifest out of the Golden

1. Cf. pp. 44–46; 52–60.
2. See p. 18.
3. See. p. 60.

Egg; and while considering the question we placed its pointed side towards the four cardinal directions, east, south, west, and north. But the ancients came to the conclusion that, while there could be innumerable positions of the Golden Egg corresponding to the points of the compass, the most correct one was like that of a "Bowl, with its mouth inclined and bottom upward, in which are seated the Seven Rishis[1],"—the former referring obviously to its inclined position, with the pointed side downwards, and the latter to the seven divisions of life, from Buddhi to the element "Earth," as has already been explained. The whole idea may be illustrated as follows:—

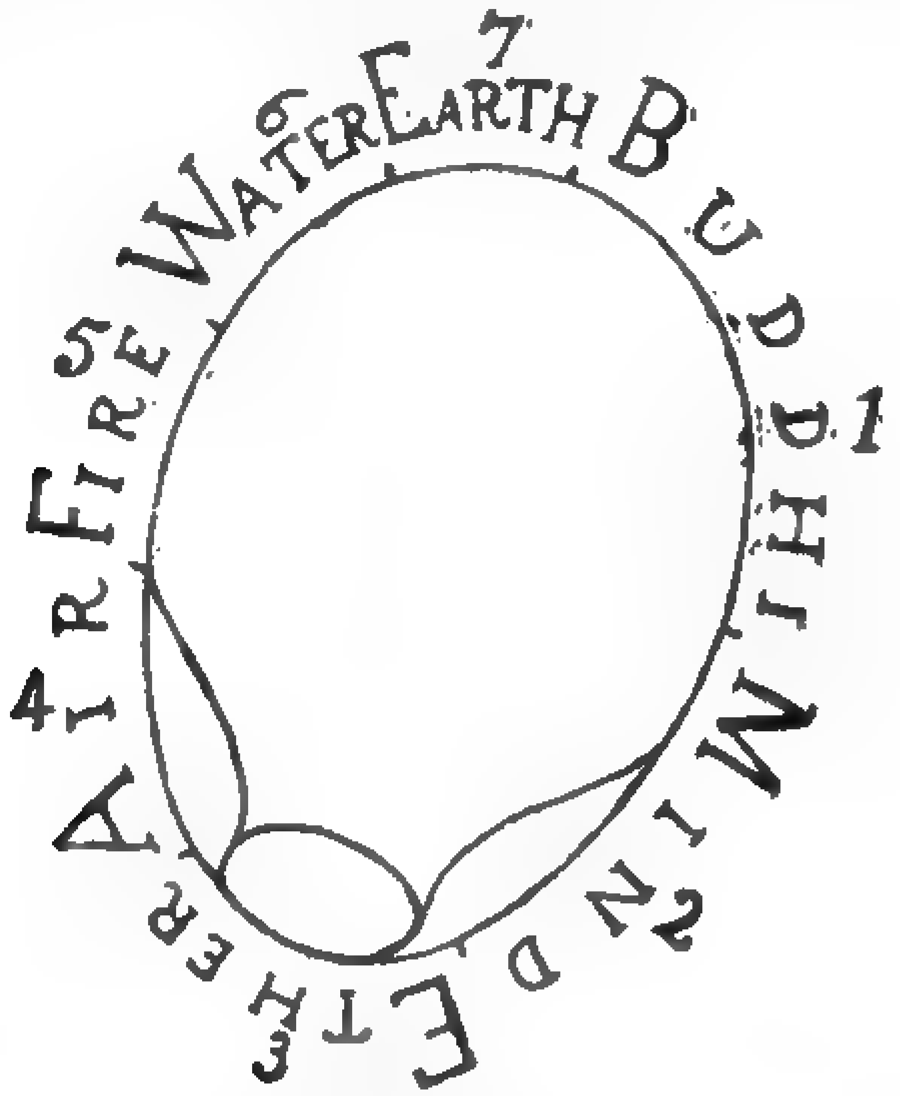

Fig. 17.

It will be noticed that the "bowl with its mouth inclined and bottom upward" is an ellipse or Egg, corresponding to the inclination of the axis of our planet Earth or, what is called in Astronomy, the obliquity of the Ecliptic (an angle of twentythree degrees and a half made by the intersection of the path of the Earth with that of the Sun); and it is this that produces the changes of day and night as well as the seasons of the year, and explains a number of other phenomena of the heavenly bodies. It will be shown in a subsequent chapter (IX) how the idea of Vishnu as ruler of the Dhruva (North Pole) region

1. AV. X, viii, 9.

refers to the same inclined position of the universe; and as Vish*n*u is conceived as a perfect manifestation of the Supreme Purusha, the most correct position of the universe is expressed by this inclination.

Seven Rishis and Seven Energies.

The quotation from the Atharva Veda refers to Seven *R*ishis seated in the Bowl; and it has already been pointed out that seven principal energies arise from the Golden Egg, *viz.* Buddhi, Mind, and the five elements. But as we have related the "inclined mouth" of the Bowl to the inclined position of the Earth, it might well be suggested that, inasmuch as the whole idea is considered in the light of Astronomy, the Seven *R*ishis should refer to the seven members of the Solar system, in which case the seven principal energies, from Buddhi to the element "Earth" should be connected with the latter too.

The Solar System.

The force of this argument cannot be denied; for if the ancients knew Astronomy enough to understand the inclination of the axis of the Earth and the obliquity of the ecliptic, they must have known a great deal about the Solar system too, and the whole science of Hindu Astronomy and Astrology bears out this assumption. It is, therefore, reasonable to conclude that the Solar system, with its seven principal members, is closely connected with the seven principal energies of life[1].

Solar System and Ether.

In this connection it may be observed that, according to modern Astronomy, the Solar system is characterised by perpetual and elliptical motion. Accordingly, it is situated in Ether which, as has already been explained[2], is characterised by this motion. Again, as has been pointed out[3], Ether is of two kinds, the unmanifest Ether of the Heart and the element.

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1. Cf. p. 49.
2. See p. 38.
3. See pp. 39–40; 43.

As the Golden Egg, from which the seven energies of life from Buddhi to the element "Earth" are created, is situated in the Ether of the Heart, and not the element Ether created out of it, the Solar system, in its unmanifest form, whose seven members from Sun to Saturn are said to correspond to the seven energies referred to above, must also be situated in the Ether of the Heart.

Solar System and an Ellipse.

It has been observed that each member of the Solar system follows an elliptical path in its motion; hence it is not difficult to imagine that all the members of the system may be conceived as moving in one single elliptical path, within which each has its own individual elliptical course. This would represent the Solar system as a Golden Egg, situated in the Ether of the Heart. Let us, therefore, arrange the members of the system along the path of an ellipse, according to their various distances from the Sun as taught in modern Astronomy. Although the Sun itself is subject to motion, being situated in Ether of the Heart, inasmuch as he is the manifest source of all life below, he may, for practical purposes, be regarded as fixed, and the other planets marked off along the ellipse according to their distances from him.

Moon and our Planet Earth.

In this connection we have to remember that, so far as distance is concerned, the Moon and our planet Earth are to be identified; for the Moon is, comparatively speaking, so near the Earth, that it will make no difference in the arrangement of the planets along their elliptical path if we do so. Further, as has already been pointed out[1], our planet Earth is conceived as containing the energy of all the five elements from Ether to "Earth;" and as the Moon is a personification of the Mind[2], and the Mind is transformed into five elements[3] (symbolised by the planet Earth), the nearness of the Moon to the Earth is

1. See pp. 49–50.

2. See p. 48, note 2.

3. See p. 48, note 1.

significant. Thus, the Moon is not regarded as a satellite of the Earth, as he is in modern Astronomy, but a superior energy, representing the Mind, out of which our Earth itself, composed of the five elements, is created. In any case, so far as distances are concerned, there can be no difficulty in identifying the Moon and the Earth while arranging them along the ellipse; and the relative distances of the planets from the Sun, according to modern Astronomy, are as follows:–

(1)	Sun	Fixed or o.
(2)	Mercury	4 units.
(3)	Venus	7 units.
(4)	Moon (Earth)	10 units.
(5)	Mars	15 units.
(6)	Jupiter	52 units.
(7)	Saturn	95 units.

In arranging the seven heavenly bodies in one ellipse we have conceived the Golden Egg in its unmanifest form, as situated in the Ether of the Heart; and we have to see how and in what form it becomes manifest.

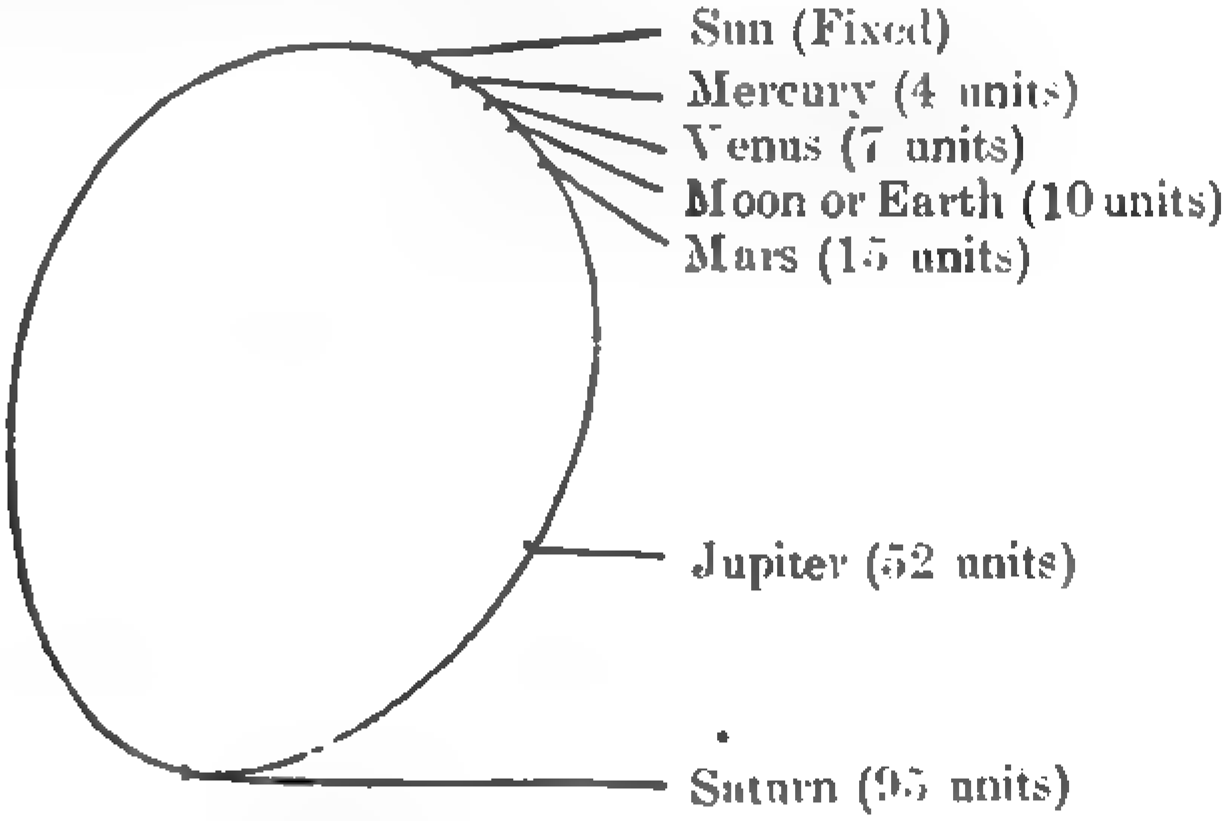

Fig. 18.

EXPLANATION. The members of the Solar system have been arranged along the ellipse (Golden Egg) according to their distances from the Sun, which is regarded as fixed. For convenience' sake all the planets are shown on one side of the ellipse only.

Solar System and Days of the Week.

The days of the week are, as is well known, named after the Solar system: Sunday after the Sun; Monday after the Moon; Tuesday after Mars; Wednesday after Mercury; Thursday after Jupiter; Friday after Venus; and Saturday after Saturn. But we see that the order of the seven planets in the days of the week is different from their distances as measured from the Sun. How can we explain this variation? Has it anything to do with the Solar system as it emerges from the unmanifest Ether of the Heart into the manifest Ether?

Explanation in Pancha-Siddhantika.

An attempt has been made to explain this difference in Pancha-Siddhantika[1], an important work of Hindu Astronomy, and the same idea is repeated in modern works of Astrology too[2]. It is believed that the whole Solar system completes its cycle of influence in twentyfour hours, and that each member of the system has its ascendance for one hour only. Further, that if the members of the system be arranged anew in the following order, we shall, if we consider them in the light of their cycle of influence and ascendance, get the order of the days of the week :-

New Order of Planets

Sun, Venus, Mercury, Moon (Earth), Saturn, Jupiter, and Mars; or, placing the Sun in the middle, thus: Saturn, Jupiter, Mars, Sun, Venus, Mercury, and Moon (Earth).

Explanation of the Order of the Days of the Week.

Now let us start from the Sun, the centre of the system. The first day of the week is, accordingly, called after him, *viz.*, Sunday.

As the cycle of the planetary system is said to be completed in twentyfour hours, and each member has its ascendance for one hour only, the Sun will have its ascendance during the 1st., 8th., 15th., and 22nd. hours. During the 23rd.

1. Chap. XIII, 39, p. 74. Translated by G. Thibaut and S. Divedi.

2. Cf. *Silver Key* by Sepharial, pp. 19–21.

hour Venus will be in ascendance; during the 24th. Mercury. when the cycle will be completed. When the next cycle begins, the first hour will belong to the Moon; accordingly the second day is Moon-day or Monday.

As in the case of the Sun, the Moon will be in ascendance during the same hours, *viz.*, 1st., 8th., 15th., and 22nd.; then the 23rd. will belong to Saturn; 24th. to Jupiter, and the second cycle will be complete. When the third cycle commences, the first hour will belong to Mars; and so the third day is called after Mars, Tuesday.

Similarly, the first hour of the *fourth* cycle will belong to Mercury, and the fourth day of the week is called after him, Wednesday.

In the same manner the first hour of the *fifth* cycle belongs to Jupiter, after whom we have the fifth day of the week, Thursday.

The first hour of the *sixth* cycle belongs to Venus, after whom we have the sixth day of the week, Friday.

Finally, the first hour of the *seventh* cycle belongs to Saturn, and the seventh day of the week is Saturday, after that planet.

Saturn, in the seventh cycle, will be in ascendance during the 1st., 8th., 15th., and 22nd. hours; the 23rd. will belong to Jupiter, and the 24th. to Mars; and this will complete the seventh cycle. When the next new cycle begins, the first hour will belong to the Sun; and so the first day of the next week is Sunday. Thus we get the same order as before, the days of the week following one another in the manner indicated:–

Saturn	7/1
Jupiter	5/1
Mars	3/1
SUN	1/1
Venus	6/1
Mercury	4/1
Moon	2/1.

Criticism of this Explanation.

However ingenious this explanation might be, it is open to obvious criticism. The new arrangement of the planets is admittedly arbitrary, and does not agree with their observed distances from the Sun; for instance, Venus is farther away from the Sun than Mercury, whereas in this arrangement it is shown as nearer. Instead of being a correct explanation of the order of the days of the week, it appears as if the whole idea of the new arrangement of the planets, the cycle of twentyfour hours, and the ascendance for one hour of each, has been deliberately conceived to explain the order of the week in relation to the heavenly bodies. Indeed, if we conceive the cycle of influence to be completed in twelve instead of twenty-four hours, we have only to re-arrange the planets in the following order to get the order of the days of the week:–

Venus	Moon	Jupiter	SUN	Mercury	Saturn	Mars
5	6	7	1	2	3	4

Real Explanation: From Ellipse into Wave.

The real explanation, therefore, must be found elsewhere; and if it is connected with the scheme of thought outlined in these pages, it will have a bearing on a great deal of what is vital in Hindu thought.

It has been observed that the Solar system is a picture of the Golden Egg, and its seven members correspond to the seven divisions of life of the latter, from Buddhi to the element "Earth," each to each. To illustrate this we have arranged the seven planets in one single ellipse, according to their distances from the Sun.

Now the energy of the Solar system is derived from the Sun, and of the Golden Egg from Buddhi symbolised by the Sun. According to modern science all energy issuing forth from the Sun has the form of a wave. Thus we get heat and light waves, electric waves, and magnetic waves; and sound too, propagated in Ether, has its own waves.

If we assume that the ancient Hindus understood the character of the energy of the Sun and the nature of the waves

issuing from it, we shall have to conclude that when the energies of the Solar system or the Golden Egg become manifest under the effect of the Sun, the ellipse must be transformed into a wave. In order, therefore, to understand the manifestation of life, we have to re-arrange the ellipse of the Solar system (or the Golden Egg) into the form of a wave. In doing so we have to bear in mind the following points :–

(1) The original, unmanifest energy of all life, and so of the Solar system, is the energy of the Heart, which is electric or super-electric, having a positive (Purushic) and a negative (Prak*r*itic) aspect.

(2) We know that when a body is electrically charged, all its positive energy is found on one side, and negative on the other. Accordingly, when the Solar system or the Golden Egg is charged by the energy of the Heart to make it manifest, that is, when it is transformed into a wave, its positive or Purushic energies must all be on one side, and the negative or Prak*r*itic on the other.

(3) Further we know that an uncharged body is kept in a state of equilibrium by means of the attraction or juxtaposition of its positive and negative particles. That is to say, when the Golden Egg or the Solar system has not come under the electric or super-electric energy of the Heart, it is held in a state of equilibrium by the juxtaposition of its positive and negative parts.

(4) The energies of the Golden Egg are Buddhi, Mind, Ether, Air, Fire, Water, and the element "Earth." They are held in equilibrium by the attraction and juxtaposition of the positive and negative or Purushic and Prak*r*itic energies[1]. Thus, if Buddhi be regarded as positive or Purushic, Mind must be negative or Prak*r*itic; then Ether would be Purushic and Air Prak*r*itic; Fire Purushic and Water Prak*r*itic; and the element "Earth" Purushic again.

(5) These seven energies of the Golden Egg are represented by the seven members of the Solar system: Buddhi by the

1. See p. 52.

Sun, Mind by Moon[1], Ether by Mars, Air by Mercury, Fire by Jupiter, Water by Venus, and the element "Earth" by Saturn. Thus, when the Solar system is electrically charged by the energy of the Heart, and transformed into a wave, we must have the Sun, Mars, Jupiter, and Saturn on one side, and Moon (including our planet Earth), Mercury and Venus on the other. Or, if the Sun be regarded as fixed[2], the first three will be on one side of him, and the last three on the other.

(6) Again, we know from observation that the Moon reflects the light of the Sun. Accordingly, the Moon must face the Sun in this arrangement of the wave, and no other body must intervene between the Sun and the Moon, for that would prevent the Moon from reflecting the light of the Sun. That is to say, the wave must be so formed that we have the Moon, Mercury and Venus on one side of the Sun; but while the distance of the Moon from the Sun is 10 units, of Mercury 4, and Venus 7 only, the last two must not be placed in such a position as to intervene between the Sun and the Moon. From this it follows that, if we measure positions by angles, the Moon must make slightly less than a right angle with the position of the Sun, and Mercury and Venus as small an angle as possible.

(7) Our planet Earth, as has already been explained[3], is identified with the Moon, so far as distance is concerned. Our Earth is not the same thing as the element of that name, which is represented by Saturn; but is conceived as consisting of all the five elements, and partaking of the energy of the Sun and the Moon.[1]

Bearing all these points in view, we shall find that if we arrange the Golden Egg or the Solar system in the form of a wave, it will be as follows :—

1. The idea of the planet Earth has already been explained. See pp. 49–50.
2. See p. 106.
3. See p. 106.

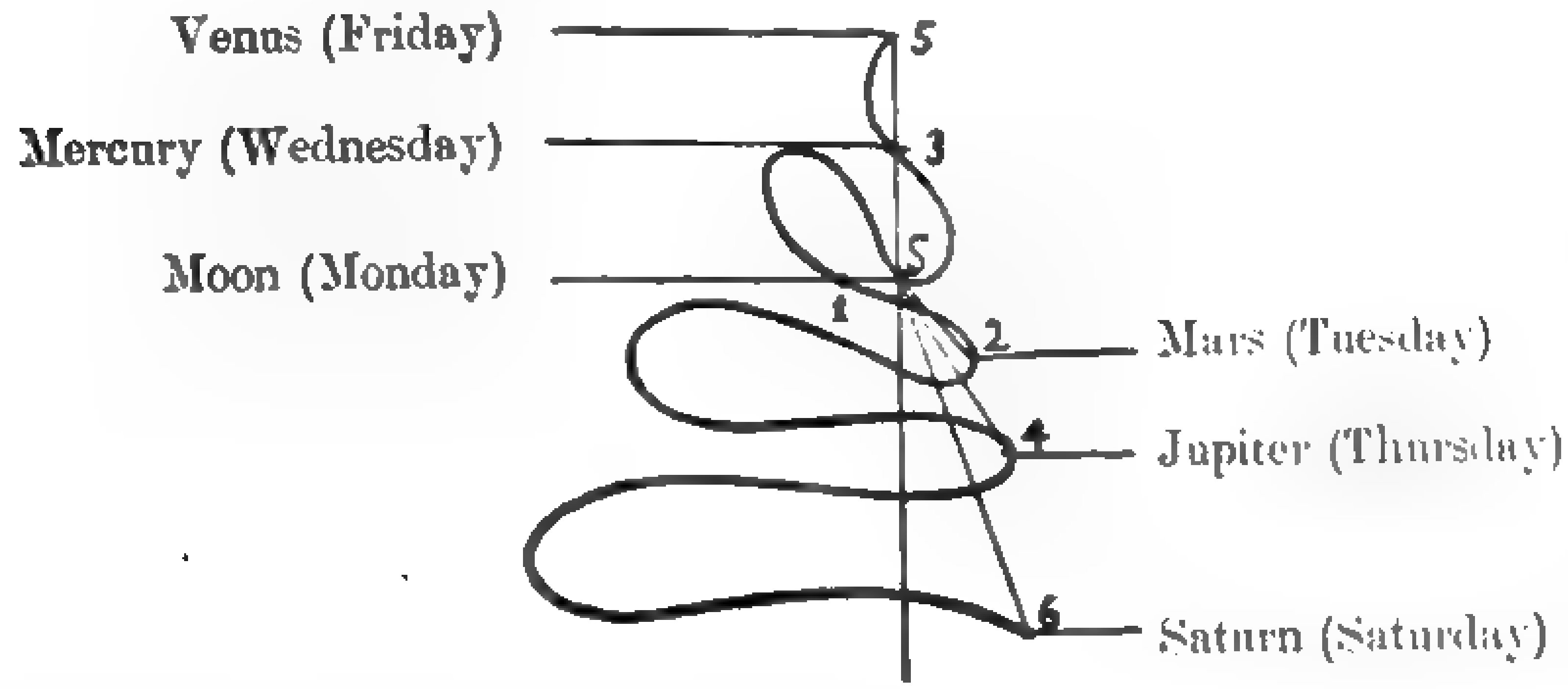

Fig. 19.

EXPLANATION. S stands for the Sun. The position of the remaining planets is shown according to their distances from the Sun, along the wave; and the Moon and the Earth are identified in respect of their distance from the Sun. The Moon, Mercury and Venus are on one side of the Sun; and Mars, Jupiter, and Saturn on the other.

Order of the Days of the Week.

In the transformation of the ellipse into a wave all points noted in this connection have been satisfied. The Purushic energies are all on one side, and Prak*r*itic on the other; the Moon faces the Sun, making with it slightly less than a right angle; and *the units of distance of the planets from the Sun have been retained along the path of the wave.* Thus, the curve line of Mercury is 4 units from the Sun; of Venus 7; of the Moon (Earth) 10; of Mars 15; of Jupiter 52; and of Saturn 95, as in the original ellipse. After arranging the planets in the form of a wave, if we draw *straight lines* from them to the Sun, we find that their relative positions have changed. It is found that the Moon is nearest to the Sun; then comes Mars; then Mercury; then Jupiter; then Venus; and Saturn comes last. *This gives us the order of the days of the week.*

Form of the Wave: The Serpent.

The result of the transformation of the ellipse into a wave is important from many points of view.

(1) If we examine the form of the wave, we find that it corresponds to that of a Serpent, specially a Cobra. From this we get the origin of Snake worship as well as Snake hostility in the ancient systems of thought.

(2) The change of the ellipse into a Serpent-wave is analogous to the birth of a Snake from an Egg. It may be of interest to note in this connection, that the process of development of the vertebral column of the embryo is one of the earliest to take place, commencing about the end of the first or the beginning of the second month of fœtal life[1]. This column constitutes the axis of support for the head and the trunk, and displays certain curves in an antero-posterior direction, corresponding to a wave[2].

(3) It has already been pointed out that the Golden Egg may be regarded as purely Prak*r*itic, or else the meeting place of Purusha and Prak*r*iti[3],—usually the latter. Accordingly the Serpent is the first development of Brahm*and*a or the Golden Egg, and represents the manifestation of the Universe[4]. Hence the Serpent is associated with all the great Hindu divinities, Vish*n*u, K*r*ish*n*a, *S*iva, Buddha, etc. This will explain the "story" of the Mah*a*bh*a*rata as narrated at the Sacrifice of the Snake[5]; for a "sacrifice" is conceived as an act of creation[6], and the Snake represents the manifest universe. The great "epic" is, accordingly, a picture or an account of the universe, creatively conceived[7].

1. Cunningham's Anatomy, p. 102.

2. *Ibid.* pp. 100-101.

3. See p. 54.

4. Cf. *S*Br. VII, iv, 1, 25, SBE. Vol. XLI, p. 369.
The serpents doubtless are these worlds.

5. MBh. *A*di. P. I, i, 19-21.

6. Cf. RV. X, xc. *S*Br. SBE. Vol. XLIII, Introd. xiii-xx.

7. Cf. the idea of the "War" of the Mah*a*bh*a*rata, p. 99.

(4) But the Golden Egg may also be regarded as purely Prak*r*itic, in which case the Serpent becomes the first manifest form of Prak*r*iti creating without Purusha. Inasmuch as this idea is opposed to the Purushic or Purushic-Prak*r*itic conception of the creation of life, the Serpent, the first development of Prak*r*iti as sole creator, is to be "killed" by all those who believe in the existence of the Supreme Purusha as creator[1].

This will explain, as will be shown in detail in a subsequent Chapter (IX), why V*r*itra, the Serpent, is "killed" by all the principal gods of the Vedas; and, if the ideas of the ancients were the common legacy of mankind in the past, this will also explain why, in pre-Christian mythology, Satan is conceived as a Serpent. In both cases the Serpent represents Prak*r*iti as the sole creator of life, to the exclusion of Purusha.

(5) It has been said that the Golden Egg is situated in the Ether of the Heart; it has also been pointed out that the first development in the process of manifestation is from Heart-energy to Buddhi; thence to the Mind, and thence to the five elements.

Now we have seen that the first development of the Golden Egg is into a Serpent: Accordingly the Serpent is associated with Buddhi.

Again, Buddhi is symbolised by the Sun; and so the Serpent is associated with Buddhi or the Sun[2].

Further, the Serpent-form gives the order of the days of the week, and hence is associated with Time: Accordingly the Sun or Buddhi is associated with Time[3].

All these observations will hold good whether we regard Purusha, or Prak*r*iti, or the two together as the creative

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1. It will be shown in Chap. IX that "killing" really means "assigning to Prak*r*iti" or showing that a person or a thing is Prak*r*itic and not Purushic in character.

2. Cf. SBr. VII, iv, 1, 30, SBE. Vol. XLI, p. 370. "Serpents...are in the rays of the Sun."

3. Cf. Mait. Br. Up. VI, 14, SBE. Vol. XV, p. 316.

energy or energies of life; for, in the sole Prak*r*iti theory of creation also the first manifest energy of life is Buddhi.

(6) Buddhi is associated with Time. Now, Time is associated with Air or Breath[1], and the ancient Hindus calculated all Time by basing it on the winking of the eye[2]; and the latter is connected with Breath or Air[1]. Accordingly Breath or Pr*a*n*a is associated with Buddhi, and so with the Serpent.

Now, Buddhi is centred in the Head: accordingly Breath or Pr*an*a, commonly believed to be centred in the Heart[3], is also associated with the Head[4].

(7) In the order of creation the higher in the scale controls the lower. Accordingly Buddhi controls the Mind. But Buddhi is associated with Breath: therefore Breath controls the Mind. Or, if Breath be associated with Heart-energy, which is superior to Buddhi, Pr*an*a or Breath controls both Buddhi and Mind. This constitutes the basis of the science of Breath-control or Pra*n*ay*a*ma of the Hindus.

(8) It has been pointed out that the first development of the Heart-energy is into Buddhi or Buddhi-snake. The next development is from Buddhi into Mind, or from the Sun to the Moon, or from Heat to Electricity. As electricity also has the form of a wave, we may say that the Buddhi-snake is transformed into the Mind-snake.

(9) The next development is from Mind into Ether, and all things situated in Ether assume physical form like an ellipse or egg. Corresponding to this the Mind-snake is transformed into the physical egg.

(10) Thus we see that from the unmanifest to the manifest we have to pass through *four stages*, of which the first three are unmanifest and the last manifest; the former being (1) Heart-energy, (2) Buddhi, (3) Mind; and the

1. Agni P. Vol. II, p. 766.
2. MBh. *S*anti P. XII, ccxxxi, 12–13.
3. *S*Br. III, viii, 3, 15, SBE. Vol. XXVI, p. 204.
4. MBh. *S*anti P. XII, clxxxv, 3. See p. 65, notes 5 and 6.

latter, (4) Ether. Corresponding to this, we have the Golden Egg, situated in the Ether of the Heart, Buddhi-snake, Mind-snake, and the physical Egg[1].

In this connection it may be of interest to note that there are several references to the number "four" in the sacred works of the Hindus, which can be explained in the light of the four stages of life-development. The four stages in cell-development have already been explained[1], and the idea appears to have a universal applicability. Accordingly, we are told in the *Ṛig Veda*[2] that the Supreme Creator creates the universe out of only one-fourth of himself, the remaining three quarters being in heaven;—the explanation being that manifestation takes place only in the fourth stage of development, the first three being "in heaven," or unmanifest.

From Ellipse to a Wave.

Thus we see that the idea of the Golden Egg and its development into a Serpent-wave is very important in understanding the problem of the creation of life, and has been made the basis of all ancient Hindu thought as embodied in Science, Philosophy, and Religion. Indeed, it has no less a bearing on modern science and thought; for the whole of modern Astronomy is based on the theory of the elliptical motion of the heavenly bodies; the months and seasons of the year, the signs of the Zodiac, the motions and paths of the heavenly bodies and all phenomena connected with them, depend on the conception of the Ellipse or the Golden Egg. Again, the waves of light, heat, electricity, magnetism, and sound would all be found to partake of the properties of an ellipse; and a circle is but a form of an ellipse, and a straight line a modification of a circle. The atom, which is nothing but matter situated in the element Ether, describes an elliptical path in its state of perpetual motion. Indeed, there is nothing in the world that cannot be connected with the idea of an ellipse; and it is hardly an exaggeration to state that the

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1. The development of the Cell also passes through four stages. See pp. 16–22.
2. RV. X, xc, 3.

ancient Hindus understood its significance, for all their conceptions of life-manifestation are based on the idea of Brahm*and*a or the Golden Ellipse (Egg) and its transformation into the form of a Serpent-wave.

Pairs of Opposites: Likes and Unlikes.

It has already been pointed out that there are two categories of energies, Purushic and Prak*r*itic, of which Buddhi, Ether, Fire, and the element "Earth" are Purushic; and Mind, Air, and Water are Prak*r*itic[1]. Corresponding to this, in the Solar system the Sun, Mars, Jupiter and Saturn are Purushic, and the Moon, Mercury and Venus are Prak*r*itic. These may be regarded as "Pairs of Opposites" or Likes and Unlikes.

Again, it has been shown that the equilibrium of all bodies in manifest life is maintained by the attraction and juxta-position of their positive and negative particles or energies side by side[2]. Further, we know that in electricity and magnetism the "likes" repel, and the "unlikes" attract. Accordingly the Purushic energies, or their corresponding planets, would repel one another; and so would the Prak*r*itic energies and planets; but Purushic energies and planets would attract Prak*r*itic energies and planets, and *vice versa.* This is important to remember, and has a great bearing on the Hindu theory of Astrology and Medicine, as will be explained in due course.

Energies of the Serpent-Wave.

It has already been shown that, inasmuch as the Golden Egg is charged by the super-electric energy of the Heart when it is transformed into a Serpent-wave, we must have the Purushic energies on one side, and Prak*r*itic on the other; and it has been explained that the Purushic energies are the Sun, Mars, Jupiter, and Saturn, while the Moon, Mercury, and Venus are Prak*r*itic. Now from the figure of the Serpent-wave we find that the former are towards the tail, and the latter towards the head of the "Serpent." Accordingly we

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1. See. p. 52.

2. See p. 111.

may say that the head of the "Serpent" is Prakritic, and the tail Purushic[1].

Four Stages of Life-Manifestation: Purushic and Prakritic Ether.

It has been observed that there are four stages in the manifestation of life; and taking Heart-energy as the first, the fourth is Ether. But it has already been pointed out that Ether has a twofold character, Purushic and Prakritic, corresponding to which we get the *simultaneous* creation of the five senses of Knowledge and five of Action[2]. Now we know that the Heart-energy belongs to the realm of the unmanifest; and Buddhi, its first modification, often takes its place. Starting from Buddhi as the first energy of creation, and taking Ether to be Purushic and Prakritic, the fourth energy will be Prakritic Ether; and if this assumption is correct, life should become manifest in Prakritic Ether. An examination of Figure 8 (p. 44) will show the form of a child in embryo, made manifest in Prakritic Ether, illustrating the correctness of our assumption[3].

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1. It may be of interest to note that in the story of the "Churning of the Ocean," as described in the Mahabharata (*Adi*. P. I, xvii–xviii), the Asuras are said to catch hold of the head of Vasuki, the Serpent, used as a churning rope, while the Devas hold him by the tail. The "Churning of the Ocean" means an examination of Prakriti, represented by Water or Ocean, as already explained; and in this analysis the Asuras are associated with her Prakritic and the Devas with her Purushic aspect, represented by the head and tail respectively. Vasuki, the Serpent, is the manifest form of this Prakriti, by means of which her whole existence, symbolised as Ocean, is to be examined or "churned." This idea further indicates that the Devas are related to the Purushic, and the Asuras to the Prakritic aspect of life. Consequently the Devas are the shining ones, related to Purushic light or day, while the Asuras are dark, related to Prakritic darkness or night.

2. See p. 38, note 4; p. 73, notes 1 and 2.

3. Cf. Fig. 21.

Birth of Like to Like.

Thus we see that all creatures who have Buddhi for their first manifest energy (the viviparous or those born from the womb) assume their physical form in Prak*r*itic Ether; and it has already been observed[1] that Ether is characterised by magnetic energy; and as a magnet attracts substances more or less akin to it in nature, and as the energy of Brahm*and*a it super-electro-magnetic, the Supreme Creator creates all beings more or less akin to himself[1]. Similarly, all creatures born in the world are like their parents; and as a magnet can attract "unlike" substances within a every small range, the scope of the creation of a new species is strictly limited.

Order of Creation and Destruction.

It has already been observed[2] that creation is a process of transformation from a higher into a lower energy, and the reverse of this is destruction. Accordingly, the order of creation is as follows:–

(1) Buddhi, (2) Mind, (3) Sound, (4) Purushic and Prak*r*itic Ether, with five senses of Knowledge and five of Action, (5) Touch, (6) Air, (7) Form or Sight, (8) Fire, (9) Taste, (10) Water, (11) Smell, (12) "Earth."

The order of destruction is as follows:–

(1) Disintegrated "Earth," (2) Disintegrated Smell, (3) Disintegrated Water, (4) Disintegrated Taste, (5) Disintegrated Fire, (6) Disintegrated Form or Sight, (7) Disintegrated Air, (8) Disintegrated Touch, (9) Disintegrated Ether, (10) Disintegrated Sound, (11) Disintegrated or disembodied Mind, (12) Disintegrated or disembodied Buddhi.

It will be noticed that we have all along considered only manifest energies of life, beyond which there is the unmanifest energy of the Heart, conceived as *A*tman or Pr*an*a or Soul.

The course of creation and destruction may be illustrated as follows:–

1. See pp. 38, 41.

2. See p. 73.

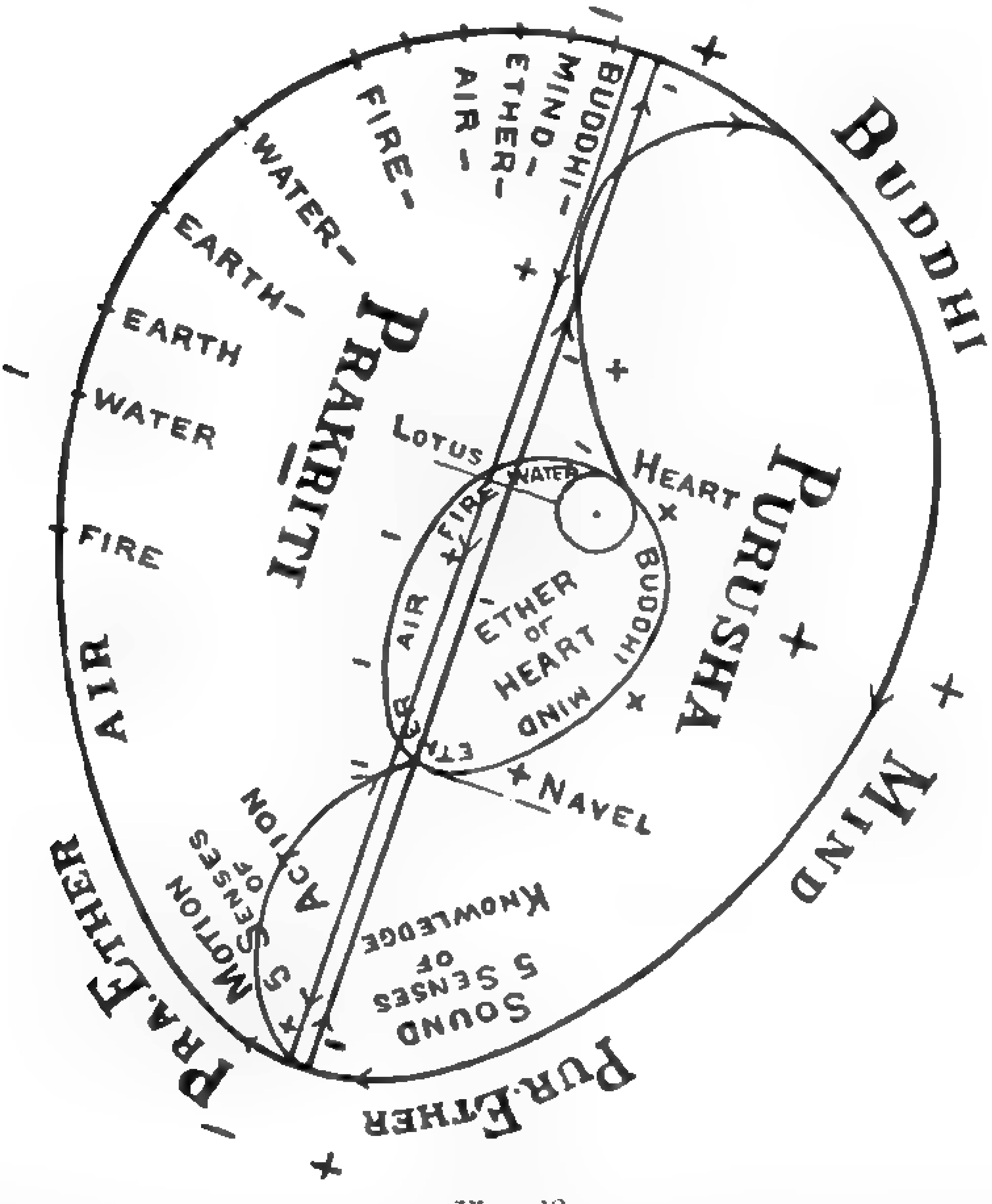

Fig. 20.

EXPLANATION. The energies of the nucleus of Brahm*anda* or the Universal Cell are all integrated, ending in Water (See Fig. 16, p. 80); while those of the cytoplasm are both integrated and disintegrated. The latter are indicated in the figure by the minus sign, thus, Earth–, Water–, etc.

We may note the following points in connection with this figure :–

(1) We have the Purushic half on the right and Prak*r*itic half on the left side.

(2) Purusha is made manifest in *(a)* Buddhi, *(b)* Mind, *(c)* Sound, *(d)* Purushic Ether, *(e)* Five senses of Knowledge.

(3) Purusha may also be said to be manifest in Prak*r*itic Ether and its five senses of Action; for Purushic and Prak*r*itic Ether, and the senses of Knowledge and Action are created simultaneously[1]. In this connection we may note that the Guna line of Sattva (Purushic Gu*n*a) extends from Buddhi to Prak*r*itic Ether (*a* to r*i*)[2], and conveys the same idea.

(4) Prak*r*iti is made manifest in *(a)* Prak*r*itic Ether, *(b)* Five senses of Action, *(c)* the four remaining elements, Air, Fire, Water, and "Earth."

Place of Birth and Death.

We have seen that the birth of the viviparous takes place in Prak*r*itic Ether; and from thence we may conclude that the birth of all creatures takes place in the Prak*r*itic half of the Golden Egg. We also see that it is here that all death or disintegration takes place.

Character of the Heart.

We notice from the figure that the Heart is situated on the Purushic side; accordingly it is Purushic in character[3].

Character of the Lungs.

Mammals have two lungs, one on the side of the Heart, and the other on the opposite side. The former is Purushic, and the latter Prak*r*itic.

Character of Time.

It has already been pointed out that the character of Time is indicated by the Serpent-wave issuing from the Golden Egg,

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1. See p. 73, note 1.

2. See p. 80.

3. The Heart is situated on the *left side* of a human being, whereas it is shown on the *right side* of the Golden Egg. This is due to our looking at it from the opposite sides; otherwise the position of the Heart in both would be the same.

resulting in the order of the days of the week, and is accordingly associated with Buddhi or the Sun[1]. Now we know from a study of modern science that the energy of the Sun as well as the Moon (Heat and Electricity) is made manifest in Ether[2]; hence Time is made manifest in Ether too. Further, it has been pointed out that there are four stages in the manifestation of all forms of life; hence the energy of the Sun (including Time) is, like the child in embryo, made manifest in Prak*r*itic Ether[3]; and when we have understood the character of the Sansk*r*it language and its alphabet, we shall see that the very name K*a*la, Time, indicates the association of Buddhi or the Sun-energy with Prak*r*itic Ether[4].

Time and Air.

But while Time is made manifest in Ether, the ancients calculated it by means of the measure of an eyewink[5], and the latter is connected with Air[6]. How can we explain this association of Time with Air?

It is said in the Mah*a*bh*a*rata[7] that Sound, which is propagated in Ether, is made audible or manifest in Air. From this we may conclude that, though life becomes manifest in the region of Ether, it functions actively only in the region of Air.

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1. See p. 115.
2. Cf. pp. 50–51.
3. See p. 119, note 3.
4. See Chaps. VI and VII.
5. MBh. *S*anti P. XII, ccxxxi, 12–13.
   See p. 116, note 2.
6. Agni P. Vol. II, pp. 765–766.
   There are ten vital airs, five principal, and five subtle ones. The former are Pra*n*a, Ap*a*na, Sam*a*na, Ud*a*na, and Vy*a*na; and the latter N*a*ga, K*u*rma, K*r*ikara, Devadatta, and Dhananjaya......The action of the K*u*rma air is to control the opening, shutting, and movements of the eyes (that is, winking).
   See p. 116, note 1.
7. MBh. *S*anti P. XII, clxxxiv, 42.

Time Purushic and Prakritic.

Thus Time is both Purushic and Prakritic. In its association with the Sun and Ether it is Purushic; but when it becomes active in Air, it is Prakritic. Hence the word Kala, Time, also means Black, a name usually applied to Prakriti[1].

The Cycle of Time.

We have said that Time is Sun-energy made manifest in Prakritic Ether. Now Buddhi consists of seven energies, itself, Mind, and the five elements; while Prakritic Ether of five, the five elements. The association of the two is expressed by the number twelve which, accordingly, represents a cycle of Time. In order to indicate yet more clearly what this number signifies, it is often referred to as consisting of seven and five in connection with Time[2].

Four Yugas or Ages of Time.

If what has been observed be correct, we should be in a position to explain the idea of the Four Yugas or Ages of Time, as understood by the ancient Hindus,—Sattya, Treta, Dvapara, and Kali.

It has been observed that all life passes through four stages to become manifest; and that Buddhi-energy (*i. e.* the viviparous or creatures born from the womb) becomes manifest in Prakritic Ether, and its four stages of development are (1) Buddhi, (2) Mind, (3) Purushic Ether, and (4) Prakritic Ether. Accordingly Time, being a Buddhi-energy, passes through the same four stages of development; and it requires little imagination to conceive that the four Yugas or Ages represent these four stages;—Sattya corresponding to Buddhi, Treta to Mind, Dvapara to Purushic Ether, and Kali to Prakritic Ether.

Duration of Time.

Now if we examine the four parts of the Golden Egg, from Buddhi to Prakritic Ether, we shall see that Buddhi consists of

1. See p. 96, meaning of *Tamas*.
2. MBh. Vana P. III, iii, 71.

all the four, Mind of three, Purushic Ether of two, and Prak*r*itic Ether of one only. Thus we may say that the cycle of Time at Buddhi- or Sun-stage consists of four parts, at the Moon- or Mind-stage of three parts, at the Purushic Ether-stage of two, and of only one at the Prak*r*itic Ether-stage. Further, it has been observed that the number twelve represents a cycle of Time.

We are told that the duration of the Yugas or Ages of Time is as follows[1]:—Sattya consists of 48,00,000 years; Tret*a* of 36,00,000; Dv*a*para of 24,00,000; and Kali of 12,00,000 years. This may be expressed as $4 \times 12 \times 100,000$; $3 \times 12 \times 100,000$; $2 \times 12 \times 100,000$; and $1 \times 12 \times 100,000$ respectively.

Now we have seen that the number twelve indicates a cycle of Time (Buddhi-energy made manifest in Prak*r*itic Ether); while hundred and hundred-thousand indicates an infinite or indefinitely large number[2]. Thus we see that the four Yugas of Time refer to infinite (100,000) cycles of Time (12) made manifest in Buddhi (4), Mind (3), Purushic Ether (2), and Prak*r*itic Ether (1) respectively.

Four Ages and Four Divisions of Life.

Thus Sattya is the age of Buddhi, Tret*a* of Mind, Dv*a*para of Purushic Ether, and Kali of Prak*r*itic Ether; and as physical life is made manifest in the last, all embodied creatures are said to live in Kali Age. It is for the same reason that Kali signifies Black, for all embodied creatures cast a shadow. Further, Prak*r*itic Ether is usually identified with Prak*r*iti, being the chief of the five elements in which all birth and death takes place; hence Prak*r*iti too is conceived as Dark, and spoken of as Tamas[3]; and K*a*l*i* (from K*a*la) is but another name of Prak*r*iti.

Four Ages and Three Gunas.

It has already been pointed out that Gu*n*as represent modification or change, and that Sattva is associated with

1. MBh. *Santi* P. XII, ccxxxi, 20–21; 29.

2. MBh. *Adi* P. I, ccxix, 8.

3. See p. 124, note 1.

Buddhi, Rajas with Mind, and Tamas with Ether. Now it has been shown that the idea of the four Ages of Time is also similar; for Time implies change, and Sattya is associated with Buddhi, Tret*a* with Mind, Dv*a*para with Purushic Ether, and Kali with Prak*r*itic Ether. Accordingly there is a fundamental connection between the four Ages of Time and the three Gu*n*as; and Sattva Gu*n*a is related to Sattya Age; Rajas to Tret*a*; and Dv*a*para and Kali to Tamas.

Incarnations and Ages of Time.

If this be correct we should be able to explain the idea of the incarnation of Hindu deities in different Ages of Time. For instance, R*a*ma, the son of Da*s*aratha, is said to be an incarnation of Vish*n*u, made manifest in the Tret*a* Age; while K*r*ish*n*a, his complete incarnation, takes birth in the Dv*a*para Age. What do these incarnations signify? and what is the connection of the ages of Time with them?

Idea of Incarnation.

It has already been pointed out[1] that an incarnation is but a personification of an energy of creation of the Universe. In the Bhagavad Git*a*[2] we are told as follows:–

"Whenever, O Bh*a*rata, there is a decay of Dharma (righteousness) and exaltation of Adharma (unrighteousness), I myself come forth.

For the protection of the good, and the destruction of the wicked, and for the establishment of Dharma (righteousness), I am born from age to age."

Thus the principal idea of "incarnation" is the establishment of Righteousness and Truth (Dharma) and the destruction of unrighteousness and falsehood (Adharma); and Truth and falsehood are so comprehensive that it is difficult to define them. In the opinion of the present writer they refer principally to true and false ideas concerning the Supreme

1. See pp. 45–46.

2. IV, 7–8.

Purusha himself; and if we agree that all evil action arises from evil thought, and there can be no greater evil thought than false ideas regarding the Supreme Creator of life,—the establishment of Truth in connection with the Supreme means the establishment of righteousness in every direction. Accordingly, the fundamental idea of incarnation in sacred Hindu literature refers to the correct knowledge or Truth regarding him, and this is but another way of saying that incarnation is a personification of an energy of creation.

Ten Incarnations of Vishnu.

In this connection it will be interesting to understand the idea of the ten incarnations of Vishnu. They are (1) Fish, (2) Tortoise, (3) Varaha or Boar, (4) Ksha or Nara-siñha or Man-Lion, (5) Vamanah or Dwarf, (6) Rama, the son of Jamadagni, also known as Parasu-Rama, (7) Rama, the son of Dasaratha, (8) Krishna, (9) Buddha, (10) Kalki. Of these the Fish, Tortoise, and Ksha (meaning Lightning of the Heart), have already been explained[1]; and when we understand the character of the Sanskrit language and the method of its interpretation (Chapters VI and VII), we shall see that Varaha is to be analysed into Var (Water), *a* (leading to), and ha (Buddhi),—signifying the relation of Buddhi to Water as Prakriti. Similarly Vamanah would be analysed into Va (Water), *a* (leading to), and manah or manas (Mind),—signifying the relation of Mind to Prakriti as Water.

Rama and Treta Age.

The two Ramas are said to have had their birth in the Treta Age. We have said that this Age is associated with Mind-energy and Rajas Guna; and these are related to the Yoga system of philosophy and the Mahadeva system of religion. We have further remarked that the Yoga system may be considered in the light of Mind-energy, in relation to (1) Buddhi, and (2) Ether and the senses, corresponding to which we have two aspects of the Mahadeva religion[2]. The

1. See pp. 45–46.

1. See p. 92, note 1.

former is personified by the first Rama, the son of Jamadagni, and the latter by Rama, the son of Dasaratha; and it is in the light of this that we have to understand the story of *Ramayana*. We shall find, on close examination, that the second Rama represents the Mind-energy of Vishnu, the Supreme Purusha seated in the Heart of the universe; and he has to establish the superiority of this Mind-idea to Ether and the senses; and this is the implication of his conflict with Ravana whose ten heads represent the ten senses arising simultaneously in Ether.

Krishna and Dvapara Age.

Krishna is the next complete incarnation of Vishnu, made manifest in the Dvapara age; and the latter is associated with Purushic Ether, which again, as has been pointed out, is related to one aspect of the Sañkhya system, according to which if there is a Supreme Purusha he is but a mere onlooker and spectator of the work of Prakriti, who alone creates[1]. It is with this idea that Krishna has to combat. As a complete incarnation of Vishnu, he has to prove that the Supreme Purusha is not a mere spectator but the sole creator of life; and it is in the light of this that we have to understand the "story" of the Bhagavat Purana and the Mahabharata. The conflict is primarily between the Vedanta and Sañkhya systems; but inasmuch as this aspect of the Sañkhya is connected with one of the Yoga system[2], the final "battle" of Kurukshetra is fought between the system of Vedanta on the one hand, and the systems of Yoga and Sañkhya on the other. This has already been explained[3].

Buddha.

The next incarnation is Buddha, and we have seen that his religion is founded on the Sañkhya system of philosophy, and follows in general Kapila's line of thought in regard to the fundamental problems of life[4]. The date of his incarnation is

1. See p. 97.
2. See p. 83.
3. See p. 99.
4. See p. 88, note 4.

not so clearly defined as that of R*a*ma or K*r*ish*n*a; but we would not be far wrong if we assign it to the *conclusion* of the Dv*a*para Age, for in the Matsya Pur*an*a (Chapter XLVII) we are told that Vy*a*sa Dvaip*a*yana, the celebrated author of the Mah*a*bh*a*rata, was the officiating priest at the time of his birth. As the former was a contemporary of K*r*ish*n*a, Buddha may be said to have taken birth at the conclusion of Dv*a*para, and lived at the commencement of the Kali Age. Buddha, therefore, would personify the relation of Purushic Ether to Prak*r*itic Ether, and came to show that it is not possible to deny, if we may not easily affirm, the existence of the Supreme Purusha as creator.

Kalki.

Kalki is to be the last incarnation of Vish*n*u, and would take his birth at the end of Kali Age. Accordingly, he is to be considered in the light of Prak*r*itic Ether and its denial of the Supreme Purusha. When the world comes to believe that the Supreme Purusha does not exist and all creation results from Prak*r*iti alone, he will come to destroy all creatures (that is, assign them to Prak*r*iti in which they believe, for that is the literal idea of "killing")[1], and establish the great fundamental Truth of life, *viz.*, that the Supreme Purusha is the creator of the universe; and with the tenth incarnation the whole cycle of life will come to an end[2].

Thus we see that the incarnations of Vish*n*u are but different ways of considering the manifestation of life-energy, and are intended to show how ideas of the Supreme Purusha came to be established in the world. The first two, Fish and Tortoise, represent the *form* of the supreme creative energy of life; the following three, Ksha or Man-lion, V*a*r*a*ha, and V*a*mana*h* refer to the Lightning of the Heart, Buddhi, and the Mind as its

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1. See p. 115, note 1.

2. The list of Vish*n*u's incarnations is sometimes differently given in some sacred books (See Matsya Pur*a*n*a*, Chap. XLVII, 34–53, 237–263); but on the whole there is general agreement in regard to the number and names as given here.

supreme manifestation; while the last five represent the *conflict* of different systems of thought in regard to the fundamental source,—whether Purusha, Prak*r*iti, or else the union together of the two; for Para*s*u-R*a*ma refers to Mind in relation to Buddhi; R*a*ma the son of Da*s*aratha, to the conflict of Yoga and Sañkhya; K*r*ish*n*a to that of Ved*a*nta and the Sañkhya; Buddha to the two aspects of the Sañkhya, related to agnoticism and atheism; and Kalki to theism and atheism.

Further Evidence.

If any further evidence in regard to the idea of the incarnations of Vish*n*u, as here outlined, were necessary, we should find it in the Hindu sacred days and festivals associated with their birth up to the present day; for we have observed that each system of philosophy has its counterpart in a system of religion to illustrate it; and if this be correct, it should apply to these incarnations too.

According to Pur*a*n*i*c authority the birth of the Fish incarnation and R*a*ma, the son of Da*s*aratha, is celebrated in Chaitra or the first lunar month; of Tortoise, Nara-siñha or Man-lion; and Para*s*u-R*a*ma in Vai*s*akha or the second; of Kalki in the bright and K*r*ish*n*a in the dark half of *Sravana* or the fifth; of V*a*r*a*ha and V*a*mana*h* in Bh*a*dra or the sixth; and of Buddha in Asvina or the seventh; and, with the exception of K*r*ish*n*a, all are said to have been born in the bright half of the month of their birth[1]. Has this any connection with the idea already explained?

In this connection we have to remember that the Hindus follow the lunar system in their calendar; hence all their ideas of philosophy in relation to time are to be interpreted in the

1. The twelve lunar months of the Hindus are Chaitra, Vai*s*akha, Jyaish*th*a, Ash*a*dha, *Sravana*, Bh*a*dra, Asvina, K*a*rttika, M*a*rgas*i*rsha, Pausha, M*a*gha, and Ph*a*lguna. They commence differently according to different systems; and generally Chaitra and sometimes M*a*rgas*i*rsha is regarded as the first. Again, some begin with the bright and some with the dark half of the month; and then there is the thirteenth or intercalary month, once in every three years, and put in before *Sravana*.

light of the Moon or the Mind energy. Further, we might notice that there is no incarnation of Vishnu in the Sattya Age[1]; and the explanation of this is clear enough; for as that age corresponds to Buddhi, which is characterised by the single idea of the oneness of the Supreme Purusha[2], the question of a conflict of opinion does not arise. Hence it is only in the last three ages, which correspond to Mind-energy and Ether, characterised by duality[3], that we have room for difference of opinion.

Now we have observed that the energy of the Sun and Moon makes itself manifest in Ether, and that the Moon is specially associated with that element, having its energy immediately transformed into it[4]. Again, it has been pointed out that Time makes itself manifest in Prakritic Ether.

Taking these facts into consideration, we may say that the Mind, which consists of six energies, itself and the five elements, is further associated with ten more (corresponding to the ten senses), when we consider it in the light of Prakritic Ether in which Time makes itself manifest. Thus Mind is represented by the number six when we consider it in relation to Ether and the five elements in general; and by sixteen when we examine it in relation to Prakritic Ether or Time[5]. But we have only twelve lunar months in the year to calculate Time: it follows, therefore, that sixteen energies are measured by twelve months, and so each energy is represented by three quarters of a lunar month. Thus Mind, which consists of six energies, is represented by the first four months and a half, beginning with Chaitra and ending with the bright half of *Sravana* the fifth; Purushic Ether, with its five energies, by the next three months and three quarters, beginning with the dark half of

1. Cf. Matsya Purana, XLVII, 237–263.

2. See p. 85.

3. See p. 82, note 1; p. 83, note 1; p. 85.

4. See p. 43.

5. Cf. San-Kar. XXII.
Mind is also represented by the number eleven when it is considered in the light of the ten senses, without reference to the five elements.

Sravana and ending with the first bright quarter of *Marga-sirsha*, the ninth; while Prakritic Ether is represented by the remaining months, ending with Phalguna the twelfth and last.

Now we notice that, according to this calculation, the Fish, the two Ramas. Tortoise, Nara-siñha and Kalki (born in the bright half of the first, second and fifth months respectively), are associated with Mind-energy; while Krishna. Varaha, Vamanah and Buddha (born in the dark half of the fifth, and bright half of the sixth and seventh months respectively), with Purushic Ether. But, inasmuch as the number six also represents Mind-energy, Varaha and Vamanah may be said to be associated with it too. It will be seen that this is in general agreement with our own explanation; and the only difference arises in connection with the birth of Kalki, who should be associated with Prakritic Ether, and so take his birth in one of the last four months of the year; but *Sravana* is the fifth month; and as we associate the number six with Mind-energy in explaining the birth of Varaha and Vamanah. the number five may easily be related to Ether, Purushic or Prakritic, when considered solely in itself, and without relation to any other energy; in which case Kalki would as correctly be assigned to the latter[1]. The association of Mind-energy with Kalki is significant, pointing out that he would disprove the sole-Prakriti theory of life in the light of Mind (or Heart) energy.

1. This explanation may, at first sight, appear to be somewhat arbitrary; but when we have understood the significance of numbers and the method of interpretation of the Sanskrit language (Chapters VI and VII), we shall see that it follows a systematic line of thought. We shall then understand how the sacred days of the Hindus explain different systems of philosophy and schemes of thought.

This calculation will not be affected if we commence each month with a dark instead of a bright fortnight, or add an inter-calary month after *Sravana*; but it would be materially altered if we commence the year with *Margasirsha* instead of Chaitra. From this we may infer that Chaitra was generally accepted as the first month of the year when this system of thought came to prevail.

An Objection Answered.

Here a question might be asked,—Are these incarnations of Vish*n*u mere ideas and personifications, without any basis in the facts of life? Did not R*a*ma, the son of Dasaratha, or K*r*ish*n*a, or Buddha take real, physical birth below, guide, inspire and enlighten millions of men, and direct the destinies of nations and kingdoms? If they are mere personifications of ideas and theories of life, how can we explain historical associations and names of cities and kingdoms after them,—Ayodhy*a*, Mathur*a*, and P*a*taliputra? Surely, Buddha is a historical person, if not R*a*ma or K*r*ish*n*a?

Whatever the force of this argument, it does not militate against our theory of incarnation. As the manifest is but a modification of the unmanifest, as matter of mind, ideas came to be regarded as entities and were given a real, living form as persons and things. For the same reason, as will be shown in Chapter IX, the whole country, India or Bh*a*ratavarsha, was conceived as a picture of the manifest universe; and if we can imagine it as having existed as one great political unit for some length of time in the ancient past, we can easily understand how, under the influence of great ideas and by common consent, new names came to be given to different places to explain and illustrate the "story" of the birth of each divine incarnation. Even in the case of Buddha an "account" of his life, as at present understood, was written more than a hundred years after him; and it is not difficult to imagine how each system of thought may have centred round a great personality who, in after years, came to be deified. The correctness or error of this theory of incarnation must be judged not by any "historical" or quasi-historical accounts or names of places and men, but in the light of the sacred works of the Hindus, Pur*a*n*a*s or the Epics associated with heroes and gods; and of these the Mah*a*bh*a*rata, the greatest and the last and containing the essence of all, will be examined in due course; and if that bears out this idea, it cannot but be accepted as correct throughout.

Four Kinds of Creatures.

We may now pass on to another set of ideas in connection with the manifestation of life. We have understood the connection of the Solar system with the Golden Egg, and there remains the idea of the four orders of creatures, (1) the Viviparous, or those born from the womb, (2) the Oviparous, or those born from an egg, (3) Trees or the vegetable kingdom, or those born from the element Fire, and (4) Germs or those born from filth, excreta, or the element "Earth[1]."

Four Purushic Entities.

It has already been observed that there are two categories of energies, Purushic and Prakritic; and that Buddhi, Ether, Fire, and the element "Earth" belong to the former, while to the latter belong Mind, Air, and Water.

It is obvious that the four Purushic energies are conceived as the parent source of the four orders of creatures as understood by the ancient Hindus. The viviparous have Buddhi for their creative energy; the oviparous Ether; trees or the vegetable kingdom, Fire; and germs, the element "Earth." From this it is still more clear that they were of opinion that the primary cause of life is a Purushic and not a Prakritic energy.

Form of the Viviparous.

We can now understand the form of life of each of the four orders of creatures. It has been observed that all manifestation takes place through four stages; accordingly, as the viviparous have Buddhi for their first energy of creation, they are made manifest in Prakritic Ether; and so they assume the following form:—It will be noticed that the figure corresponds to that of a child (a mammal) in embryo.

1. MBh. *Santi* P. XII, cclxxxv, 52. See p. 41, note 2.

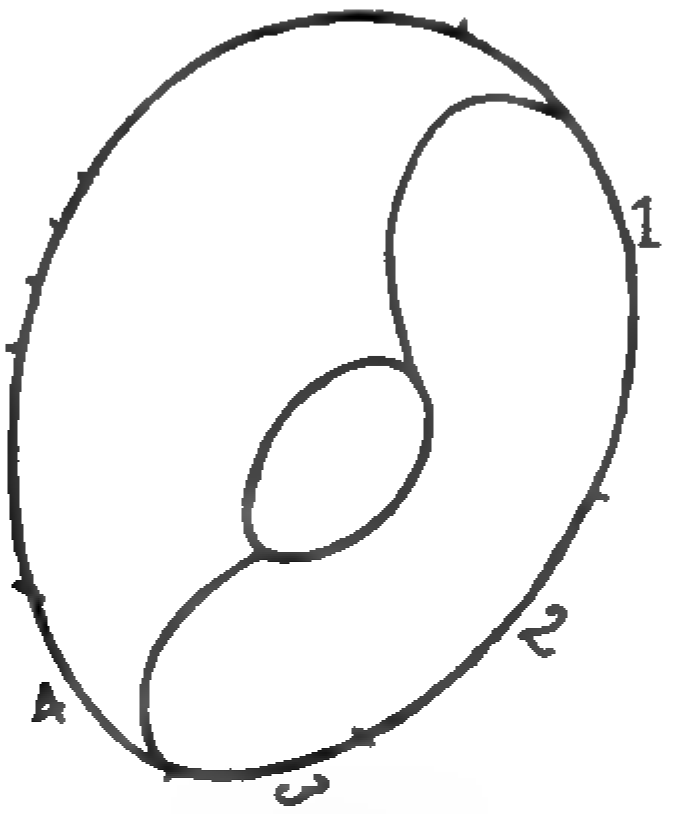

Fig. 21.
The Child in Embryo

EXPLANATION
1. Buddhi. 2. Mind. 3. Purushic Ether. 4. Prakritic Ether.

The Oviparous: Two Kinds.

After the viviparous we get the oviparous, or those born from an egg; and an egg, it has been pointed out, is associated with Ether. The oviparous, therefore, have Ether for their creative energy of life; and Ether has a twofold character, Purushic and Prakritic. Both these aspects of Ether are creative or really Purushic, and it is only for convenience' sake that we have called the one Purushic and the other Prakritic: only one is more Purushic than the other. Corresponding to them we should have two kinds of the egg-born ones.

All creature pass through four stages to become manifest; and these four stages in the case of the first kind of the oviparous are (1) Purushic Ether, (2) Prakritic Ether, (3) Air, and (4) Fire; while those in the case of the second kind would be (1) Prakritic Ether, (2) Air, (3) Fire, and (4) Water.

Form of the Oviparous.

The form of the oviparous in embryo is, accordingly, as follows:—It will be noticed that it corresponds to the figure of an egg.

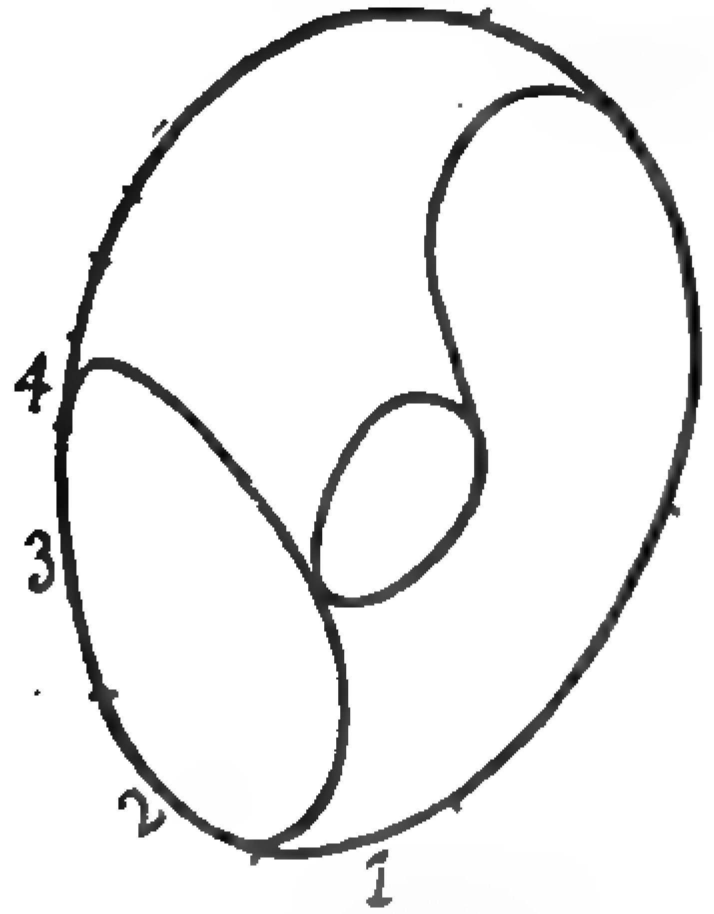

Fig. 22.

Purushic Ether Egg

(Oviparous First Kind)

EXPLANATION

1. Purushic Ether
2. Prakritic Ether
3. Air
4. Fire.

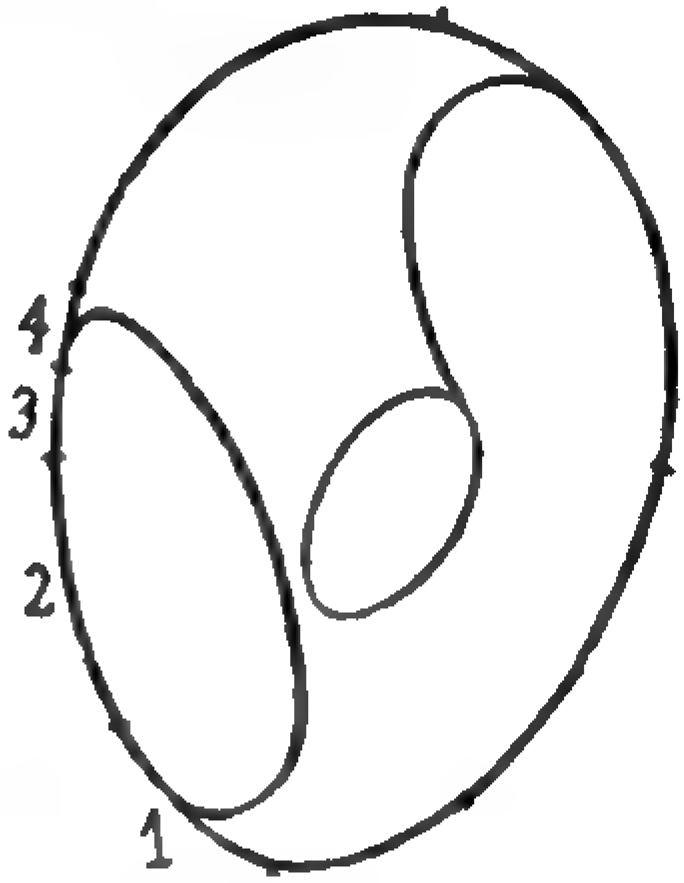

Fig. 23.

Prakritic Ether Egg

(Oviparous Second Kind)

EXPLANATION

1. Prakritic Ether
2. Air
3. Fire
4. Water.

The energy of life starts from the Heart, as in the case of the viviparous; but, while that of the latter returns from Prakritic Ether to the Heart again, the energy of the oviparous continues on from Ether (Purushic or Prakritic) to Fire or Water, as the case may be, and returns to Ether again, its second source, assuming the form of an ellipse or egg in each case, as shown in the figure.

Trees, Born from Fire.

The third order is of Trees or the Vegetable kingdom, born from Fire. In this connection it is necessary to remember that there are seven divisions of life, Buddhi, Mind, and the five elements, the last being the element "Earth." When life reaches the last stage of manifestation, *viz.*, the element "Earth," it at once becomes manifest, even if it passes through its normal four stages or not. Accordingly Trees

consist of only three elements, Fire, Water, and "Earth;" and when they reach the last stage, they assume their embryonic or Seed form.

It is not to be assumed, however, that the Vegetable kingdom is devoid of the higher energies of life; for, like the viviparous and oviparous, Trees also have the Heart for their original source. But their secondary source is the element Fire, in which they complete their cycle of life after reaching the element "Earth."

Form of the Tree in Embryo or Seed.

The form of the Vegetable kingdom in embryo, or the Seed is, accordingly, as follows:–

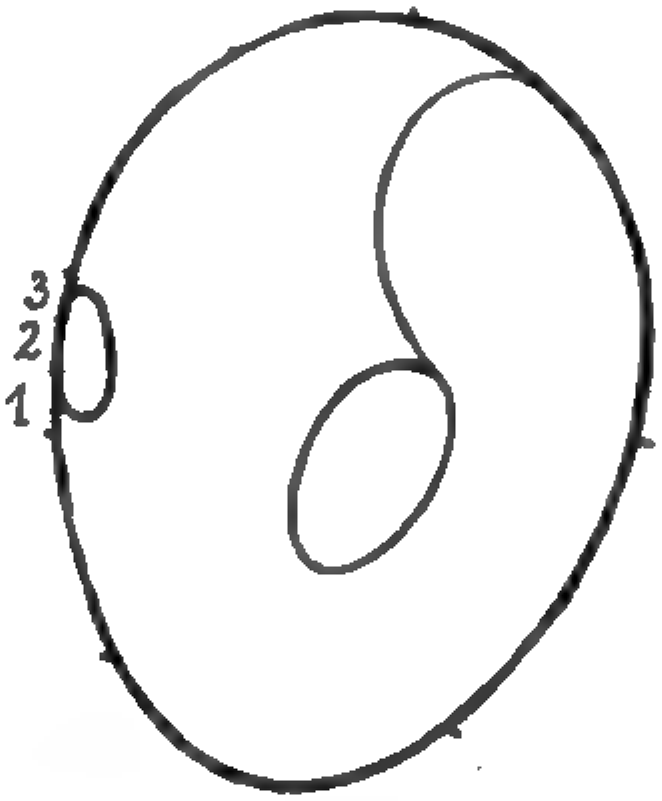

Fig. 24.
The Seed

EXPLANATION

1. Fire 2. Water 3. "Earth."

Germs, Born of Filth or the Element "Earth."

The fourth order of life is the Germ, said to be born of filth or excreta, identified with the element "Earth[1]."

1. Cf. p. 70 where the sense of action corresponding to the element "Earth" is shown to be the organ of excretion.

As has been pointed out in the case of Trees, all forms of life become manifest when they reach the last division, *viz.*, the element "Earth." Accordingly the Germ, which has Heart-energy for its first source, starts from the element "Earth" as its second source of life, and completes its cycle also in the "Earth." Thus it is like a point, and may be identified with the "Earth."

Form of the Germ in Embryo.

The form of the Germ in embryo is accordingly as follows:–

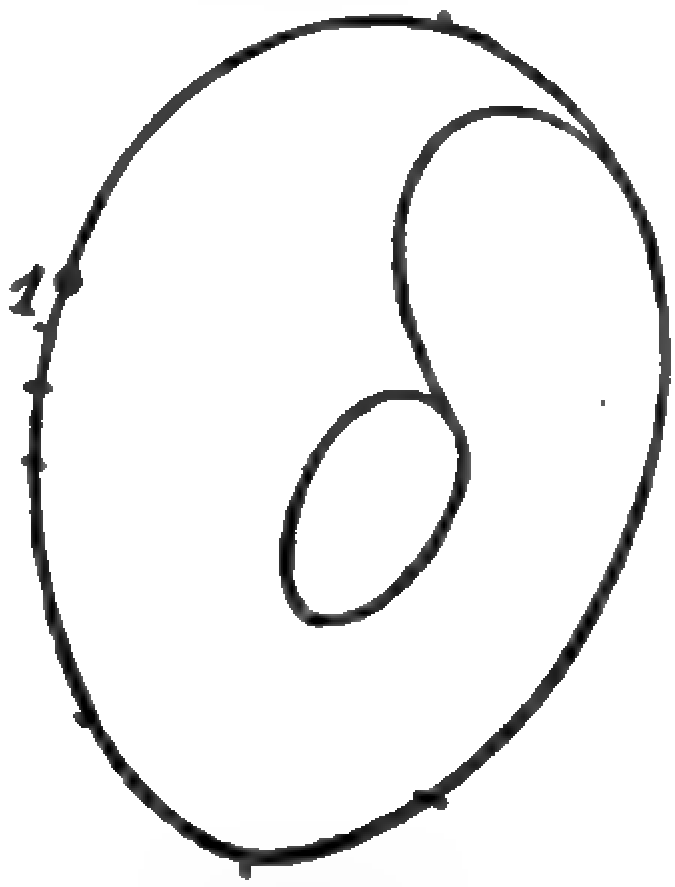

Fig. 25.
The Germ

EXPLANATION

1. "Earth."

Observations on Orders of Creatures.

The following points of interest may be noted in connection with the four orders of creatures:–

(1) All creatures have their ultimate source of life in the unmanifest energy of the Heart, and possess all the energies emanating from it. But the manifest origin of the Viviparous is Buddhi, of the Oviparous Ether, of Trees Fire, and of Germs the element "Earth."

(2) Each order starts from its place of manifest origin, Buddhi, Ether, Fire, or the element "Earth," and completes its cycle of life again in the same.

(3) The sense of physical sight is the Eye, related to the element Fire[1]. Accordingly all substances become visible when they reach the Fire-stage in their process of manifestation. As the cycle of the Viviparous in embryo terminates in Prakritic Ether, they are not visible to the physical eye in their embryonic condition. For the same reason, since the cycle of the Oviparous and Trees passes through Fire, the Egg and the Seed, their embryonic forms, are visible to the eye. Germs, again, do not pass through Fire in their embryonic state, and so are not visible to the eye.

(4) As the Viviparous in embryo do not pass through Air, they are not exposed to that element[2]; so also the Seed and the Germ in their embryonic state; but the Oviparous, passing through that element, are so exposed.

(5) Motion is related to the element Ether. As the Viviparous and Oviparous in embryo pass through this element, they can move; but the last two orders, the Seed and the Germ, cannot.

(6) Since the Germ in embryo is identified with the element "Earth," which has Smell for its property, Germs can be distinguished by means of smell.

The Course of Life and Death.

As we have traced the course of the embryo in the various orders of creatures, we can, in the same way, examine its whole history of life and death, and it will yield some very interesting results.

It has already been pointed out that the seven energies from Buddhi to the element "Earth" make for life; and

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1. See p. 70.

2. The mammal in embryo breathes indirectly through its mother.

death takes place when they disintegrate. We have also observed that all creatures pass through four stages of development, and this will apply not only to the Viviparous and Oviparous but to Trees and Germs as well; only in the case of the last two they assume physical, embryonic form as soon as they reach the element "Earth;" but all creatures without exception have to pass through four stages of development in the course of their life.

Element of Activity.

After this development through four stages has taken place, a creature becomes active: and this may be called the stage or element of its activity.

Food.

After the element or stage of activity comes that of Food, by which a creature continues to live and act.

Death.

After Food comes the stage of Death; and then a new cycle of life begins once more.

Course of Life and Death of the Viviparous.

The Viviparous, starting their life in Buddhi, pass through four stages of development, and assume physical form in Prakritic Ether. Then comes their element of activity, which is Air[1]; and after this is their Food, and it belongs to the element Fire, that is, the Vegetable kingdom, belonging to the Fire-class, as already explained; and the Vegetable kingdom consists of three elements, Fire, Water and "Earth[2]." After Food comes the element of Death; and that, after integrated "Earth," is disintegrated "Earth." That is, when "Earth" disintegrates, or when there is foul smell, the Viviparous die.

Course of Life and Death of the Oviparous.

As has already been pointed out, there are two kinds of the Oviparous, the first rising in Purushic Ether, and the second

1. Cf. p. 70. Air is related to Hands, the instruments of Action.

2. See p. 137.

in Prak*r*itic Ether; and passing through four stages, the first assume physical form in the element Fire (or Trees), and the second in the element Water. Then comes their element of activity; and of the first kind it is Water, and of the second the "Earth." After this comes their Food, which in the first case is integrated "Earth" (or Germs in their original condition), and in the second disintegrated "Earth" (or Germs in the second stage of development). After Food comes Death; and the first kind, like the viviparous, die in disintegrated "Earth", and the second kind in disintegrated Water.

Course of Life and Death of Trees.

The same scheme of thought applies to Trees. Their source of origin is the element Fire, and their four stages of development are (1) Fire, (2) Water, (3) Integrated "Earth," and (4) Disintegrated "Earth." Then comes their element of activity, which is disintegrated Water; after which comes their food, which is disintegrated Fire (or disintegrated vegetable kingdom); and then comes their death, which takes place in disintegrated Air. This means that Trees grow and flourish on stagnant water and mouldering plants, and cannot live in foul air.

Course of Life and Death of Germs.

The course of life and death of Germs is also similar. They start and complete their cycle of embryonic life in the element "Earth," but their four stages of development are (1) Integrated "Earth," (2) Disintegrated "Earth," (3) Disintegrated Water, (4) Disintegrated Fire; that is, they are fully developed in mouldering vegetable matter. Then comes their element of activity, which is disintegrated Air; that is, when the Air is foul, germs become active, and this is but another way of saying that germs foul the air. After this comes their Food, which is disintegrated Prak*r*itic Ether. Then comes their death, which takes place in Purushic Ether[1].

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1. Prak*r*itic Ether, as will be shown in Chapter V, is related to motion involving change of place, *ghee* or clarified butter, certain metals, sounds, etc. That is to say when these disintegrate, germs grow and flourish. Similarly Purushic Ether is related to elliptical motion or motion involving no relative change of place, milk, certain other metals, sounds etc.; that is to say, when these disintegrate germs perish.

A Table of Life and Death.

The course of Life and Death in respect of the four orders of creatures may be illustrated as follows:–

ENERGIES	ORDERS OF CREATURES				
Integrated Energies	I VIVIPAROUS	II OVIPAROUS (Purushic)	IIA OVIPAROUS (Prakritic)	III TREES	IV GERMS
BUDDHI	Conception				
MIND	Second Stage				
ETHER (Purushic)	Third Stage	Conception			
ETHER (Prakritic)	Mature Stage (Child in Embryo)	Second Stage	Conception		
AIR	Element of Activity	Third Stage	Second Stage		
FIRE		Mature Stage (Egg)	Third Stage	Conception	
WATER	Food	Element of Activity	Mature Stage (Egg)	Second Stage	
"EARTH"		Food	Element of Activity	Third Stage (Seed)	Conception (Germ)
Disintegrated Energies.					
"EARTH"	Death	Death	Food	Mature Stage (Seed)	Second Stage
WATER	Do.	Do.	Death	Element of Activity	Third Stage
FIRE	Do.	Do.	Do.	Food	Mature Stage (Developed germ)
AIR	Do.	Do.	Do.	Death	Element of Activity
ETHER (Purushic)	Do.	Do.	Do.	Do.	Food
ETHER (Prakritic)	Do.	Do.	Do.	Do.	Death
MIND	Do.	Do.	Do.	Do.	Do.
BUDDHI	Do.	Do.	Do.	Do.	Do.

Examination of the Table of Life and Death.

An examination of the Table of Life and Death will be found to yield some very interesting results; and, if our conclusions be correct, we can deduce from it the law of Life and Death for all creatures made manifest below :–

(1) All creatures pass through four stages to become mature. Then comes their element of activity; then Food. This state lasts for some time, activity and food following each other in succession; and in the end comes death, after which a new cycle of life begins.

(2) The birth and death of all creatures takes place in the five elements, integrated or disintegrated.

(3) The element of activity of the Viviparous is Air; and Hands, the instruments of human action, are related to this element.

The Purushic Oviparous have Water for their element of activity, and the Prak*r*itic ones the element "Earth." In actual life we see that it is so. The Fish have water for their element, and Birds have "Earth." Some, like Snakes, partake of both.

Trees have disintegrated Water for their element of activity: that is, when the seed is watered, and water stagnates and disintegrates, the seed becomes active.

Germs have disintegrated Air for their element of activity: this explains the common idea that germs fly in and foul the air.

(4) We can see the Food line of each order from this table. For instance, the Viviparous live on the Vegetable kingdom, consisting of three elements, Fire, Water, and the element "Earth." Within this "food-line," or the three elements, we get other orders of creatures at different stages of development, all of which constitute the food of the Viviparous. That is to say, the Viviparous can feed on the Purushic Oviparous from the stage of maturity to that of food or growth, till they die; but on Prak*r*itic Oviparous only so long as they have not

taken food or grown; and if they do so, they will die, for the food-line of the Prak*r*itic Oviparous is the death-line of the Viviparous.

The Viviparous can live on the Viviparous too, but only when the latter are reduced to the three elements, Fire, Water, and "Earth." That is to say, so long as the Viviparous have Air in them or breathe, or so long as they have Ether in them or move, they do not constitute the food of the Viviparous. In other words the Viviparous live on dead but undecaying Viviparous. As soon as the "Earth" of the latter disintegrates, that is when they emit foul smell, they would cause death of the Viviparous.

Similarly, the Purushic Oviparous live on the Viviparous in a state of integrated "Earth," that is, dead but not decaying. They also live on Prak*r*itic Oviparous in their embryonic or mature condition (Eggs), but not when they have their food and grow. They also live on young Seeds; and on Germs in their first stage, identified with "Earth."

In the same way the Prak*r*itic Oviparous live on dead viviparous and dead Purushic oviparous; seeds in their mature state; and germs in their second stage of development.

The food-line of Trees may be examined in the same manner. They live on the viviparous and oviparous when their very form (Fire) has been disintegrated; on disintegrated vegetable matter (Fire-class), and germs in their mature state.

The food-line of Germs extends to all orders of creatures in their advanced state of death.

(5) After food comes Death; and the viviparous and Purushic oviparous die when their "Earth" disintegrates, that is, when their body gives out foul smell; the Prak*r*itic oviparous die when Water disintegrates; trees when Air disintegrates; and Germs when Purushic Ether disintegrates.

(6) All creatures partake of the "Earth" as a common element, and there is nothing else that is equally common to all. Consequently all of them contain Germs in their first stage of life, for the element "Earth" is identified with them. But the viviparous and Purushic oviparous can live with germs in their first stage of conception only; and when germs complete their second stage of development, they cause their death. The Prakritic oviparous are killed by germs in their third stage of development; while Trees are killed by them when they become active and foul the Air.

These and many more interesting conclusions can be drawn from the Table of Life and Death, and we shall revert to it when we consider the Hindu theory of Medicine and the cause and cure of disease.

A Summary of Conclusions.

We may now summarise the conclusions of this chapter.

(1) All Hindu theories of life in the manifest commence with the conception of the Golden Egg; and all their ideas of the universe can be derived from it.

(2) The correct position of the Golden Egg is like that of a "bowl, with its mouth inclined and bottom upward."

(3) There are seven principal energies of life, from Buddhi to the element "Earth." Corresponding to these there are seven members of the Solar system: the Sun corresponding to Buddhi; the Moon to the Mind; Mars to Ether; Mercury to Air; Jupiter to Fire; Venus to Water; and Saturn to the element "Earth."

(4) The Earth on which we live, has a very peculiar position. If the other members of the Solar system be said to represent each an individual energy of life, the Earth of ours represents all the five elements; and being near the Moon, it partakes of the energy of the Moon; and as

the latter derives its energy from the Sun, the Earth has the energy of the Sun as well.

(5) All members of the Solar system lie along the Ellipse, even as the seven principal energies of the Golden Egg, in order of their respective distances from the Sun, as follows:–

Sun, Mercury, Venus, Moon (Earth), Mars, Jupiter and Saturn.

(6) If this Ellipse be re-arranged in the form of a Wave, a new order of the members of the Solar system, in respect of their distances from the Sun, will be formed as follows:–

Sun, Moon (Earth), Mars, Mercury, Jupiter, Venus, and Saturn.

This gives us the order of the days of the week.

(7) The form of the Wave corresponds to that of a Snake, specially a hooded Cobra.

(8) This would explain the origin of Snake-worship as well as Snake-hostility in the world, together with several other religious and quasi-religious ideas and practices not fully understood at present.

(9) Time, in the unmanifest is associated with Buddhi or the Sun; in the manifest with Air or Breath. The idea of the association of Time with Buddhi can be derived from the form of the Wave referred to above.

(10) From the same we understand that life passes through four stages of development.

(11) We also understand from this the idea of the "pairs of opposites:" that the Sun (Buddhi), Ether, Fire, and "Earth" belong to one class; while the Moon (Mind), Air, and Water to another. The former may be called Purushic, and the latter Prakritic.

(12) There are four orders of created beings corresponding to these four Purushic energies: the Viviparous related to Buddhi as their source; the Oviparous to Ether; Trees or the vegetable kingdom to Fire; and Germs to "Earth."

(13) The stages of the creation and manifestation of these four kinds of creatures, together with their elements of activity, food, and death, form a very interesting study, and show their connection with one another in both life and death.

(14) Creatures produce their likes, owing to the magnetic property of Ether, the principal element in which life becomes manifest. Accordingly the scope of the creation of a new species of the Viviparous and Oviparous is strictly limited.

(15) The Golden Egg may be divided into two halves, Purushic and Prak*r*itic. All manifest birth and death takes place in the Prak*r*itic half.

(16) The Heart, being on the Purushic side, is Purushic in character. Of the two lungs, one lies on the Purushic, and the other on the Prak*r*itic side. On this analogy, all parts of a creature on the Purushic side are Purushic, and on the Prak*r*itic side Prak*r*itic.

(17) All life becomes manifest through four stages; so does Time. Accordingly the Golden Egg may be divided into four parts; the first belonging to Buddhi, second to Mind, third to Purushic Ether, and the fourth to Prak*r*itic Ether. The last will contain also the four remaining energies, Air, Fire, Water, and "Earth," as well as the disintegrating energies which cause death.

(18) The four Ages of Time, *viz.*, Satya, Tret*a*, Dv*a*para, and Kali, correspond to the four divisions of the Golden Egg; Satya to Buddhi, Tret*a* to Mind, Dv*a*para to Purushic Ether, and Kali to Prak*r*itic Ether. This means that

all life becomes manifest in the Kali Age (Prak*r*itic Ether).

(19) A great deal of what occurs in sacred Hindu works in connection with the Four Ages of Time can be explained on the basis of their relation to the four divisions of the Golden Egg. In the light of this we can explain the idea of the ten incarnations of Vish*n*u, and the systems of thought associated with them.

CHAPTER V.

THEORIES AND THEIR APPLICATION

WE have seen that the ancient Hindus regarded the idea of the Golden Egg as the basis of all knowlege of the universe; and while it is difficult to give a complete account of what they knew, enough has been said to show their grasp of the essential principles of Biology, Physics and Astronomy. It will be outside the scope of this work to examine the character of the knowledge of the ancients in the different departments of science and art; and we have to confine ourselves to the fundamental laws of life regarding its origin, growth, development and decay. We have examined their systems of thought and the character of the Golden Egg; it now remains to explain a few more points in the same connection, consider the basis of the science of Hindu Astrology and Medicine, and examine the application of their theories to life; after which we shall describe the character of the Sansk*r*it language as a picture of Brahm*and*a, understand the method of its interpretation, and construct the ideas underlying the sacred works of the Hindus.

Ether.

All energy emanates from the unmanifest, the centre of the Heart; it is then transformed into Buddhi or the Sun, which is followed by the Mind or the Moon; and then comes Ether, the first of the elements; and a proper understanding of its character is essential to a study of the ancient systems of Hindu thought. The chief properties of Ether have already been described[1], and it has been pointed out that the energy

1. See p. 38.

of the Sun and Moon is made manifest in it[1]; accordingly, as the energy of Ether is magnetic, Heat, Light, Time, and Electricity are all magnetic in character; and so is Sound, propagated in that element. This might explain certain hitherto unexplained phenomena in regard to Heat, Light, Electric and Sound waves.

Motion.

Again, all sound is caused by motion or vibration; hence all motion takes place in Ether. This motion is of two kinds, (1) Elliptical, that is, involving no relative change of place, and (2) Wave-like, involving a relative change of place,—corresponding to the twofold character of Ether, Purushic and Prak*r*itic.

In this connection we might observe that, while examining the transformation of the Golden Ellipse of the Solar system into a wave[2], we saw that we obtained a new arrangement of the planets coinciding with the order of the days of the week, by measuring distances by means of straight lines. This indicates that all manifestation is from an ellipse to a wave, and thence to a straight line; or, as a circle is but a modificaton of an ellipse, we may say that an ellipse is changed into a circle, a circle into a wave, and a wave into a straight line. This gives us the connection between them, on which depend all our ideas of dimensions, volume, mass etc.

Matter: Atom.

Modern science has found it difficult to define Matter or Atom. Matter is usually conceived as a substance which occupies space; and space, according to the ancient system of thought, is identified with Ether. Matter, accordingly, is a substance situated in Ether. The idea of Atom is the same. It is called A*n*u in Sansk*r*it, which is derived from A*n*, meaning "to produce sound," and Sound is a property of Ether.

Matter or Atom, therefore, possesses all the properties of Ether,—heat, light, electric, electro-magnetic energy, sound

1. See pp. 40, 50; 123, note 2.

2. See p. 113.

and motion, is subject to Time, and assumes an elliptical form.

Time.

The idea of Time, again, is one that has baffled modern science to define. According to the ancients, however, it is an energy of the Sun, made manifest in Ether, and has the form of a wave like a hooded Cobra.

Time and Space.

From this we can understand the relation of Time to Space, for the latter is identified with Ether, and Ether itself is called Space. Thus Time is made manifest in Ether, or Space; but as it is an energy of the Sun, it is superior to Space which is created out of it; and it is created and destroyed not with Space, but with the Sun. But, inasmuch as all Sun-energy is made manifest in Ether, with the destruction of Ether Time becomes unmanifest, but is not destroyed. When we understand the character of the Sanskrit language we shall see that the relation of Time to Ether is indicated by the very word K*a*la, meaning Time[1].

Ether and Air.

While a proper understanding of the idea of Ether is essential to a study of the ancient systems of thought, it is no less necessary to understand the relation of Ether to Air, into which it is transformed. In connection with Sound, the property of Ether, we are told in the Mah*a*bh*a*rata as follows[2]:–

"Thus Sound, which is the property of Ether, is of various sorts. The learned have described Sound to be born of Space (Ether). When created by the various kinds of Touch, which is the property of Wind, it may be heard. It

1. See p. 123, note 4.

2. MBh. *Sa*nti P. XII, clxxxiv, 42.

cannot, however, be heard when the different kinds of Touch are not used."

This gives us the relation of Air to Ether in connection with Sound; and if the statement be regarded as generally true for all things connected with Ether, we may say that Matter or Motion or electro-magnetic effects cannot "touch" any sense of perception without the medium of Air.

Breath or Pra*n*a.

The transformation of Ether into the remaining elements has already been described; we may therefore examine the character of Pra*n*a or Breath[1]. The conception of Pra*n*a as understood by the ancients, is a most comprehensive one. It is sometimes conceived as the energy of the Heart, and identified with the *A*tman or Soul, characterised by Consciousness[1]; sometimes it is associated with the energy of the Head, presided over by Buddhi or the Sun[1]; sometimes it is fastened to the Mind[2]; again it is regarded as something physical and identified with Air, and associated with Action, a property of that element[3]. Then it is examined in relation to Food; and sometimes food is spoken of as the origin of breath[4], and sometimes referred to as eaten by breath or Pra*n*a[5]. Again it is considered in relation to the senses of knowledge and action, and recognised as superior to them all[6]. Indeed, a proper understanding of the ideas associated with Pra*n*a or breath is essential to a correct understanding of the sacred works of the Hindus; and its importance from a purely scientific point of view can hardly be exaggerated. It is enough to mention here that the ancients had devoted a great deal of thought to the subject, distinguished between five principal and five subtle

1. See p. 65, notes 5 and 6.

2. Chh. Up. VI, viii, 2, SBE. Vol. I, p. 99.

3. Ved. *Sut*. SBE. Vol. XXXVIII, p. 87.

4. Chh. Up. I, viii, 4, SBE. Vol. I, p. 16.

5. *Ibid*. V, ii, 1. p. 74.
Ait. *A*r. Up. II, iv, 3, 2. SBE. Vol. I, p. 241.

6. Chh. Up. V, i. SBE. Vol. I, pp. 72–74.

breaths[1], and built up a whole science of Pra*n*aya*m*a or breath-control. In this connection we have already pointed out that the form of Pra*n*a or breath is like a wave or a serpent[2].

Table of Life and Death.

We have already referred to the Table of Life and Death[3] and, if the conclusions arrived at are correctly drawn, its importance in connection with the forms of life can hardly be exaggerated.

Trees.

The question of Plant-life has, in recent years, roused considerable interest; and in this connection the Mahabharata tells us[4] that Trees partake of the energy of the five elements, have their own senses of knowledge, of hearing, touch, sight, taste and smell. They catch disease, and are cured; are subject to pleasure and pain, are not inanimate, and live and die like all other creatures.

Hindu Astrology.

We may now pass on to a study of the principles underlying the idea of Hindu Astrology. It has already been shown that the ancients understood the nature and character of the Solar system, and the existing science of Astronomy points to their knowledge of the subject. It is less easy to define the principles underlying their science of Astrology; but a careful study of the subject will show that they were constructed on the line of thought outlined in these pages.

We have shown that the seven members of the Solar system correspond to the seven divisions of Prak*r*iti from Buddhi to the element "Earth," out of which the Sun, Mars, Jupiter and Saturn belong to one category, which may be

1. See p. 123, note 6.
2. See p. 116.
3. See p. 142.
4. MBh. *S*anti P. XII, clxxxiv, 10-17.

called Purushic; and the Moon (including our planet Earth), Mercury and Venus belong to another, called Prakritic. We have also pointed out that these constitute "likes" and "unlikes," or the "Pairs of Opposites," which attract and repel one another like the positive and negative aspects of electricity, or the north and south poles of a magnetic field.

Further we have shown[1] that the energy of life flows downward and upward, corresponding to breathing in and breathing out, and that the former is Purushic and the latter Prakritic. From this we shall be able to construct the fundamental principles of Hindu Astrology.

Nine Grahas or Mansions.

In Hindu Astrology we are told of nine *grahas* or mansions, by which the life-history of each individual is governed. They are the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu or the ascending node, and Ketu or the descending node[2]. The first seven are the planets; and what are Rahu and Ketu?

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1. See p. 42.

2. See *Graha*, Monier-William's Dictionary, p. 372; *Ketu*, p. 309; Rahu, p. 879. Rahu is described as having a dragon's tail. It is said that when the gods had churned the Ocean for Amrita or nectar of immortality, Rahu disguised himself as one of them and drank a portion; but the Sun and Moon revealed the fraud to Vishnu, who cut off Rahu's head, which became fixed in the stellar sphere, and having become immortal through drinking Amrita, has ever since wreaked its vengeance on the Sun and Moon by occasionally swallowing them. The tail of the demon became Ketu.

Thus we see that the head of the Serpent or dragon refers to Rahu, and the tail to Ketu; and it has already been shown that the former is Prakritic and the latter Purushic (See p. 119, note 1). This farther indicates that Rahu, representing the ascending current of life or node, is Prakritic; while Ketu, representing the descending current or node is Purushic.

Rahu and Ketu.

It is not difficult to imagine that these two refer to the two currents of life, the descending or the Purushic and ascending or the Prakritic one; and, with the seven planets, complete the idea of the energies of life. That this is correct is evident from the fact that Rahu means the ascending or the Prakritic node, and Ketu the descending or the Purushic one. Further, Rahu is dark, causing eclipse of the Sun and Moon; whereas Ketu means day-time and light;—the former referring to Prakritic and the latter to Purushic energy[1].

Location of Nine Mansions in Man.

It is one of the fundamental ideas of the ancient systems of Hindu thought that all energies of life are made manifest in every creature born on earth[2], and that Man represents them best of all. Indeed, all things, Food, the inner Self, Breath, Mind, and Buddhi, are often personified as Man[3]. It is said that the Heart is within and unmanifest; and of the manifest, the place of Buddhi and Mind is in the head[4]; Ether in all the holes and cavities of the body; of Air in the skin; of Fire in the heat of the body; of Water in its liquid parts; and of "Earth" in the substance of the body[5]. But there is another way of locating the energies too, and their relation to the nine mansions may be illustrated as follows:–

MANSIONS	ENERGIES	HUMAN BODY
Sun	Buddhi	Upper part of the Head
Moon	Mind	Lower part of the Head, down to Eyebrows.
Mars	Ether	From Eyebrows to the Throat
Mercury	Air	Lungs, the organs of breath

1. See p. 154, note 2; p. 42, note 2.

2. See p. 43, note 2.

3. Tait. Up. II, 1–5. SBE. Vol. XV, pp. 54–57.

4. Mind is also said to reside in the Heart and that is because the two are often identified (See p. 64, note 1).

5. MBh. *Santi* P. XII, cxciv, 9–11.

Mansions	Energies	Human Body
Jupiter	Fire	Digestive system
Venus	Water	Organ of Creation
Saturn	"Earth"	Organ of Excretion
Ketu	Descending node	Breathing in
R*a*hu	Ascending node	Breathing out

We see that this gives us all the vital parts of Man; and when we have understood the character and form of the Sansk*r*it language (Chapters VI and VII), we shall see that the very names of the planets correspond to the places in the human body assigned to them.

Birth of a Creature.

It is now easy to understand that the birth of a creature corresponds to a certain position of the planetary system made manifest above. The time of appearance, position, conjunction and opposition of the heavenly bodies, and their descending and ascending currents or nodes, will determine the duration of life of a particular aspect of the planetary system, corresponding to a creature born at a certain time; and the birth, character, and the course of life and death of the latter will correspond to the formation, character, continuance and dissolution of that aspect. Since the motions, conjunctions, combinations, and oppositions of the planetary system are known, we can determine the life-history of a creature (Man) corresponding to them; and when a certain combination in heaven is dissolved, a person dies. This would appear to be the fundamental idea of Hindu Astrology. It has been developed in many ways, in which both truth and error are strangely mixed; but we cannot easily deny its theoretical foundation or logical scheme.

Attraction and Repulsion.

We have already referred to the attraction and repulsion of the different members of the Solar system. This does not mean that "attraction" is always desirable, and "repulsion"

undesirable. The influence of a heavenly body depends upon its position at a particular time; and if it is adverse, its effect may be "repelled" or neutralised by a "like" planet, or one belonging to the same category, Purushic or Prak*r*itic; whereas an "unlike" one may "attract" or aggravate it. This is important to remember, as this idea has been extended to the science of Medicine as well.

Mars.

Mars or Mangala occupies a very important place in this scheme of thought. He represents Ether, in which all life becomes manifest, and where the current of life is broken into positive and negative, corresponding to its twofold character, Purushic and Prak*r*itic, and to breathing in and breathing out. So long as this positive energy continues to be transformed into its negative counterpart, and breathing in into breathing out, life functions undisturbed; but a disturbance in the flow of this current or its reversal will cause dislocation or break in the current of life, resulting in disease or death. Thus Mars occupies a very important place in the scheme of Hindu Astrology, and his "unfriendliness" is believed to cause a disturbance or break in the flow of the energy of life.

Saturn.

Saturn or *S*ani is equally important a planet. He represents the element "Earth," the last of the seven manifest divisions of life; and it has been pointed out that all life becomes manifest as soon as it reaches the "Earth" stage. As the Viviparous become manifest in Ether, so do Trees and Germs in "Earth," and the importance of this element has been shown in the Table of Life and Death. It has been pointed out that the viviparous die when "Earth" disintegrates; that is to say, so long as the current of life passes on, through Food, from "Earth" to the parent energy of the Heart, the cycle of life goes on; but when its contact with the Heart is broken and it passes on from integrated to disintegrated "Earth," life comes to an end. Thus the viviparous continue to live as long as Saturn is friendly and holds his connection with the unmanifest

energy of the Heart or the manifest energy of Buddhi; but if the current of life is "earthed," a person must die.

Thus we see that there is a consistent and logical basis for what might be called the science of Astrology. Its details require further investigation; but the scheme of thought as here outlined cannot be dismissed as altogether fantastic.

Theory of Medicine.

From the theory of Astrology it is easy to pass on to the theory of Medicine. Indeed, the two are often regarded as inter-connected, and the planets are believed to have as much influence on health as on life.

Taking Man as the best representative of the Viviparous, we have shown that different parts of the human body correspond to the different planets, and pointed out that all equilibrium is maintained by the attraction or juxta-position of positive and negative or Purushic and Prakritic particles. When this is disturbed, there is disease; and when the current of life is broken, there is death. In this connection we have observed that this disturbance or break takes place either in Ether or the element "Earth." Hence these are the two places of disease or death, related to (1) breathing in and out, for it is in Ether that they meet as downward and upward, or positive and negative, currents of life[1], and (2) Food, ending in Germs.

Two Kinds of Disease.

Disease of the viviparous is, therefore, of two kinds, related to (1) breathing in and breathing out, and (2) Food, ending in the element "Earth" or Germs.

Disease of Breathing.

The disease of breathing-in implies an excess of the in-coming breath or the descending or Purushic current of

1. See pp. 42, 157.

life, and is due to an abnormal activity of the Heart, Buddhi, Mind, and Purushic Ether. The disease of breathing-out implies an excess of the out-going breath or the ascending or Prak*r*itic current of life, and arises from an abnormal activity of the Prak*r*itic aspect of Ether and the four elements; that is, excess of motion from place to place (Prak*r*itic Ether), excess of action (Air), or unhealthy Food (Fire, Water, and "Earth").

Germs and Disease.

As Germs are identified with the element "Earth," they must be found in all kinds of human Food; but they are healthy so long as they remain in a state of integrated "Earth;" and cause disease and death of the viviparous in their second stage of development, when "Earth" disintegrates.

Again, it has been pointed out[1] that Germs become active in disintegrated or foul air; and as Air is connected with breath, touch, and skin[2], this means that they would attack the viviparous through breathing, exposure to foul air, or contact with unhealthy skin.

From this it follows that certain diseases of the Heart, mental diseases, or diseases of motion or action are not in themselves characterised by germs; but inasmuch as the whole body is linked to food by means of the vital airs[3], and germs may attack through breathing and contact with skin, even these diseases may have, if not primary, subsidiary germs. But where a Heart or mental disease, or a disease of motion or action is not accompanied by a disease of food, foul air or skin affection, it cannot have any germs.

As all food is connected with breath and is swallowed by Pr*a*n*a*[4], breath is associated with germs and their diseases.

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1. See p. 142–143.

2. See p. 70.

3. *S*Br. VI, vii, 1, 21, SBE. Vol. XLI, p. 270.

4. Ait. Br. Up. II, iv, 3, 2, SBE. Vol. I, p. 241.

Theory of the Cure of Disease.

The theory of the cure of disease follows the line of thought outlined in these pages. We have already referred to the two categories of energies, Purushic and Prakritic, or "likes" and "unlikes," and shown that the former repel and the latter attract. Further, we know that all manifestation is from a higher to a lower energy; hence the higher controls the lower. From these two principles we should be able to construct a theory of the cure of disease.

Diseases are of two principal kinds, (1) of Ether or breathing in and out, and (2) Food or Germs; and they can be repelled by "like" energies, specially those higher in the scale of creation. In this connection we have already observed that the order of creation is from Buddhi to "Earth," and the reverse of it is the order of destruction. Accordingly, if we arrange the integrated and disintegrated energies one after another in order, we shall get from them a complete set of "likes" and "unlikes[1]." Thus we have

Integrated

Buddhi, Mind, Ether, Air, Fire, Water, and "Earth," and

Disintegrated

"Earth," Water, Fire, Air, Ether, Mind, and Buddhi. As equilibrium is maintained by "like" and "unlike" energies being placed side by side, the odd and even numbers are respectively "like" and "unlike." Thus we get

Like energies, Purushic :-

Integrated—Buddhi, Ether, Fire, "Earth," and

Disintegrated—Water, Air, Mind; and

Like energies, Prakritic :-

Integrated—Mind, Air Water; and

Disintegrated—"Earth," Fire, Ether, Buddhi.

In this connection we have observed that Purushic and Prakritic energies are "unlike," and would attract one another; but in their own categories Purushic energies would repel

1. See Table of Life and Death, p. 142.

Purushic, and Prak*r*itic repel Prak*r*itic energies. This attraction and repulsion would vary with the difference separating them; for instance, among the Purushic group integrated "Earth" will repel disintegrated Water most; and in the Prak*r*itic group integrated Water will repel most disintegrated "Earth." For the same reason the greatest attraction lies between integrated and disintegrated "Earth."

Now let us take Germs and the diseases caused by them. They are identified with the element "Earth" and contribute to health in their first stage; and it is only when "Earth" begins to disintegrate that they cause disease; and when this disintegration is complete the viviparous and Purushic oviparous die[1].

Water Cure.

We have already observed that integrated Water is most "like" disintegrated "Earth," and would repel it best; accordingly diseases of germs are cured best by means of fresh and pure Water. This would explain why, in the Vedas[2] Waters are said to hold all medicines, and have in them all balms that heal.

Diseases of Food.

We have said that all disease may be cured in two ways, (1) by the repulsion of "likes," and (2) by the control of a lower by a higher energy. As Food consists of three elements, Fire, Water, and "Earth," the disease of each constituent element will be cured by its "like." Of these we have dealt with "Earth" or Germs, and shown that their disease is best cured by fresh Water. If the Water constituent of food disintegrates, its cure lies in integrated or fresh "Earth" or healthy germs and its "likes"; and if its Fire-constituent disintegrates, the cure is disintegrated "Earth," or the continuance of germs in their second stage of development; and these, in their turn, are cured by fresh Water. Thus

1. See p. 145. See Table of Life and Death, p. 142.

2. RV. I, xxiii, 19-20.

Water is the best cure for diseases of food; and the continuance of slightly unhealthy germs is not necessarily an unfavourable sign, for they repel the attack of the disintegrating Fire-constituent of food, the worst cause of the disease.

Further, as the higher energy controls the lower, diseases of Food, belonging to Fire-class, are controlled by the energies above Fire, *viz.*, pure air, breathing exercises, work with hands (Air); or, if that fails, motion from place to place (Prak*r*itic Ether); or, if that does not succeed, rest or elliptical motion (Purushic Ether). The last, in its turn, is controlled by the action of Mind (thinking) or of Buddhi (meditation)[1].

Diseases of Breathing.

The same law would apply to diseases of breathing in and breathing out. The former, related to abnormal mental activity, is cured by the repelling force of like energies, and the transformation of the higher into the lower. Thus the derangement of Buddhi, Mind, and Purushic Ether (excess of rest, elliptical motion, sedentary habits) is cured by motion from place to place (walking, running, related to Prak*r*itic Ether), fresh air, work with hands (Air), and Food (Fire, Water, and "Earth").

Diseases of the out-going breath, being Prak*r*itic in character, are related to the ascending current of life, starting from Prak*r*itic Ether and ending in the element "Earth." Generally speaking they are, therefore, associated with food, and characterised by germs, and have to be treated accordingly. They can also be controlled by means of the Purushic current of life, that is, breathing in (deep breathing, breathing exercises, or P*ranaya*ma), rest (elliptical motion, Purushic Ether), thinking (Mind), and meditation (Buddhi)[1].

1. As will presently be shown, Prak*r*itic Ether is represented by *ghee* or clarified butter, certain metals, sounds, etc., while Purushic Ether by milk, certain other metals, sounds, etc. These will provide remedies too. Similarly Mind-energy is represented by Silver, Buddhi by Gold, and Heart-energy by Diamond; and these will serve in their turn. (See pp. 165–166).

Disease of the Heart.

Whether the Heart, the supreme unmanifest energy of life, be regarded as Purushic or Prakritic, it cannot be denied that it is characterised by electric or super-electric energy[1]. Its diseases would best be cured by its like, *viz.* the Mind which too, as has already been pointed out, is characterised by electric energy. Electric treatment would, therefore, be helpful in some cases of heart-disease. Further, as will be shown in a subsequent Chapter (IX), Soma, the Moon-god, represents Mind-energy; and Soma is conceived as wine, *par excellence.* Wine would, accordingly, be another remedy for some diseases of the heart. Similarly, the metal Silver symbolises the Moon or Mind[2]; and some cure for heart troubles would be found in preparations of silver. In the same way Diamond (Vajra, lightning) is conceived as an electric or a super-electric energy, and would provide a remedy. All these would serve in cases of heart disease; but a healthy heart would be repelled or hurt by them.

We have, in this discussion, regarded the Heart as Prakritic, like the Mind; but it has already been pointed out that the Heart-energy is often identified with Buddhi[3], which is spoken of as Purushic. This implies that the Heart has certain Purushic and certain Prakritic chracteristics; and, in its first manifestation as Buddhi, is undoubtedly Purushic. Thus, when the Heart energy is identified with Buddhi, that is, in its first stage of manifestation, its disease will be cured by its like, *viz.* Buddhi-energy; and it will be attracted or aggravated by its unlike, *viz.* Mind energy,—electric treatment, wine, silver, diamond etc. Its remedy at that stage is to be found in Buddhi-energy, and its counterparts,—Heat, sunlight, gold[4]. Thus, in its original state or rest, diseases of the Heart will be cured by electric treatment, wine, silver etc.; but in the first stage of manifestation, as Buddhi, its diseases will be cured by Sun-treatment, gold etc.

1. See p. 38, note 2.
2. See p. 66, note 9.
3. See p. 65, note 4.
4. See p. 53, note 1.

Diseases of Lungs.

The lungs are the organs of breathing; and it has already been pointed out that the one near the Heart is Purushic, and the other Prakritic[1]; similarly, breathing in is Purushic and breathing out Prakritic. Diseases of the lungs are, therefore, analogous to those of the Heart. At one stage of lung affection health can be restored by the Mind-treatment, *viz.* electric treatment, etc.; but at another stage the cure is to be found in Sun-treatment, gold, etc.

In this connection we have to remember that breath is also related to the element Air and food[2]. Lung diseases are, therefore, characterised by germs, and may be cured in the way already described. Where the trouble is due to Air only, it may be cured by its like, *viz.*, fresh Air; or by a like energy higher in the scale, *viz.*, rest (Purushic Ether)[3], or Mind-treatment, etc.

Music as Cure for Disease.

As all sound is produced in Ether, music is a remedy for diseases where Purushic or Prakritic Ether would serve; and inasmuch as these aspects of Ether come into every form of life, different notes of music would provide remedies for different kinds of disease; for where Purushic Ether attracts, Prakritic Ether would repel, and *vice versa.*

In this connection it has been observed that all germs perish in disintegrated Purushic Ether; accordingly certain

1. See p. 122.

2. See p. 152, notes 3, 4, 5.

3. Ether occupies a special position in the Golden Egg. It has a twofold character, Purushic and Prakritic. Viewed as a whole, it should be "unlike" both Mind and Air, being situated between them; but its two parts would act differently; for Prakritic Ether, being next to Air, is "unlike" it, whereas Purushic Ether would be "like." The same reasoning will apply in connection with Ether and Mind; and Prakritic Ether is more "like" to Mind, while Purushic Ether would be more "unlike."

notes of music are destructive of germs[1]. But as disintegrated Prak*r*itic Ether serves as food for germs[2], certain other notes, produced in that region of the element, would aggravate their attack.

Milk and Milk Products.

As will subsequently be shown (Chapters VII and IX), the Cow (*Go*) and all that is connected with it, is related to Ether, Purushic or Prak*r*itic. Thus milk is Purushic; and curd, butter, *ghee*, and all milk products where the original substance is changed into another, would be Prak*r*itic. Accordingly milk and its products will provide cure for disease in the same manner as notes of music; where milk harms, curd etc., will help; and milk keeps the activity and growth of germs in control.

Again, since milk and certain notes of music are "like" each other, where one fails the other will succeed.

Eggs.

The same observations apply to eggs, though with less force. They are related to Purushic and Prak*r*itic Ether, and partake of other elements too; but in so far as they partake of Ether, they act in the same manner as milk and its products.

Metals.

Metals are atoms; and as atom is related to Ether[3], so are metals[4]. Accordingly metals have properties of their element in respect of curing disease.

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1. This will perhaps explain the use of music in cases of small-pox in India.

2. See pp. 142, 143.

3. See p. 150.

4. The Sanskrit word for metal is Dh*a*tu, which also signifies the five great elements, with Ether as the first (See Monier-William's Dictionary, p. 513).

Silver.

As Silver represents Mind-energy, it would serve in affections of a "like" character; that is, of the Heart, Mind, Air, and Water; in other words it is useful in diseases of the Heart and Mind, and would help in diseases of the skin, germ affections resulting from contact or breathing (Air), diseases of the tongue as a sense of taste, and diseases of the organ of creation[1] (venereal diseases, etc.).

Gold.

As Gold represents Buddhi-energy, it would serve in diseases of a "like" character; that is, of Buddhi (and Heart where it may be identified with Buddhi), Ether, Fire and "Earth." Accordingly it would help in cases of brain disease, some kinds of heart disease, and lung affection (breath associated with the head), obstruction or paralysis of motion (Ether), obstruction or paralysis of speech, eye diseases (Fire), and diseases of the organ of excretion or germs ("Earth").

Diamond.

Diamond, according to the ancients, was believed to be an electric or super-electric energy, symbolic of the Heart. The Sanskrit word for Diamond is Vajra lightning, which usually signifies energy of the Heart[2]. Diamond, accordingly, would serve in cases of disease of the heart and its "likes," and work in the same manner as Silver.

But as the Heart is unmanifest and the Diamond manifest, the latter can represent Heart-energy only in its manifest form, that is, where it can be identified with Buddhi or the energy of the head. In this case Diamond will act in the same manner as Gold.

Snake Poison.

The test of this theory must lie in actual cases of disease; and it may be of interest to apply it to cases of snake poison, often referred to in the sacred works of the Hindus[3].

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1. The organ of creation is related to Water. See p. 70.
2. See p. 38, note, 2; p. 64, note 6; p. 78, note 2.
3. RV. 1, cxci, etc.

The poison of the snake lies in its mouth or head; and that, as has already been shown[1] in the case of the universal Serpent, is Prakritic; and Venus, representing Water or Prakriti occupies in it the foremost place. Snake poison therefore, is a deadly activity of Prakriti and its cure is to be found in the same way as in the case of other diseases.

In this connection we may note that as the Golden Egg is transformed into the Buddhi-snake, and that into the Mind-snake; and again, as the snake is Oviparous, that is, born of Ether, which is of two kinds, there are four main kinds of snakes, (1) Buddhi-snake, (2) Mind-snake, (3) Purushic Ether snake, and (4) Prakritic Ether snake[2]. Of these the first and third, being Purushic, are non-poisonous; while the second and fourth, being Prakritic, are poisonous.

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1. See Fig. 19, p. 113.

2. As the unlikes attract and likes repel, the Buddhi and Purushic-Ether-snakes are attracted to Mind-energy, represented by Silver and Diamonds (Vajra, lightning, symbolising Heart-energy); and the Mind- and Prakritic-Ether-snakes to Buddhi-energy, represented by Gold. Hence snakes are popularly associated with wealth. From this we may also infer that Silver and Diamond repel each other but attract Gold; and if this be correct, Silver and Gold, and Gold and Diamond should be found in nature side by side, but not Silver and Diamond.

By a similar reasoning we may conclude that the Buddhi and Purushic Ether snakes are attracted to moonlight and night, while the other two kinds to sunlight and day.

We may distinguish between their colours in the same way. The Buddhi-snake, representing Sun-energy, has the colours of sunlight, specially gold; the Mind-snake has colours of electric light, specially silver; while the remaining two kinds of snakes are like the first, as already explained.

Purusha attracts Prakriti, and *vice versa*; and as the latter has all the properties of matter, length, breadth, thickness, and weight, the Buddhi- and Purushic-Ether-snakes attract these properties; that is, are thicker, heavier and greater in length than the Mind- and Prakritic-Ether-snakes respectively.

The Mind-snake.

The poison of this snake is characterised by deadly electric or Mind-energy, and affects and arrests the functions of all "like" energies; that is, (1) Heart, (like the Mind,) (2) Mind, (3) Air, and (4) Water; hence one suffering from this snake poison would show the following symptoms:–

(1) Heart: The Heart faints, and the patient loses consciousness,—its chief characteristic. As the Heart is related to breathing, the latter is affected and becomes difficult. As Heart-energy may be identified with Buddhi, that is affected too.

(2) Mind: The Mind ceases to function, and with it the senses of Knowledge and Action, into which it is transformed.

(3) Air: The lungs or air-organs are affected; the skin loses its freshness and colour, and the arms are paralysed.

(4) Water: The tongue and the organ of creation are deranged, and the patient salivates, and either passes urine profusely or not at all.

The Cure.

The cure for this snake poison is to be found in diamond[1] (Heart-energy), and electric energy, silver, and wine[2] (Mind-energy), and for reasons already explained.

Prakritic Ether Snake.

The poison of this snake is characterised by deadly magnetic energy (Ether), and arrests the functions of "like" energies, *viz.* (1) Buddhi, (2) Ether, (3) Fire, and (4) "Earth." The victim accordingly shows the following symptoms:–

(1) Buddhi: The head is affected; and, as it is often identified with Heart-energy, that faints too, but not so fast as in

1. This will explain the ancient belief that diamonds have the power of averting insanity or disease of the Mind (See p. 166) and rendering poison harmless.

2. Cf. AV. SBE. Vol. XLII, pp. 42, 154. Soma, the great wine, renders poison powerless and removes it.

the case of the Mind-snake poison. As breath or Air is connected with the Buddhi-energy, breathing becomes difficult.

(2) Ether: All senses of Knowledge and Action become paralysed; but the patient does not lose consciousness to the same extent as in the case of the Mind-snake poison. The face (containing the senses) and throat are affected also.

(3) Fire: The sense of sight (Eyes) is paralysed. As blood, speech, and digestive organs are related to Fire, the patient bleeds and vomits, and cannot speak.

(4) "Earth": The organ of excretion gets deranged and passes matter.

The Cure.

The cure for this poison is to be found in the same way as before—in Gold (Buddhi-energy), some metals, music, *ghee* or clarified butter, all of which represent Prak*r*itic Ether.

Diseases of other kinds of Creatures.

We have so far considered the diseases of the viviparous only; but the same line of thought will apply to other orders of creatures as well, and a reference to the Table of Life and Death (p. 142) will indicate both the cause and cure of disease in their case as in that of the viviparous.

It is possible to extend this line of thought; but it is as likely to lead to error as to truth, unless the conclusions are checked and verified by actual facts. It might, however, be remembered that the idea itself is based on observation and experiment; only the conclusions have been generalised into one single theory or law. If some of them are found to be incorrect, it does not follow that the whole system of thought is erroneous; it may be that the inferences have been hastily drawn.

Arithmetic.

Whatever might be said about the application of the present system of thought to the different branches of science

referred to here, "what is quite certain is that our present decimal system (in Arithmetic), with the zero......is of Indian origin. From the Indians it passed to the Arabians......In Europe the complete system with the zero was derived from the Arabs in the 12th. century A. D[1].

If the present system of numbers from 1 to 9, with zero placed to the right, is of Indian origin, it cannot be isolated from the general theory of life which constitutes the basis of all Hindu thought. Arithmetic deals with numbers on which the whole science of Mathematics is based, and its importance in Hindu Astronomy and Astrology can hardly be exaggerated; and if the latter follow a certain scheme of thought, it should include Arithmetic itself.

What then is the significance of the numbers from one to nine, and of zero? and why is the place of zero, when it increases the quality of a number to ten, hundred or more, to its right and not left? and why, when it is placed to the left it does not function in any way at all?

Nine Numbers.

It has been pointed out that the nine numbers in Hindu Astronomy and Astrology refer to the nine energies or mansions, namely, the seven divisions of Prak*r*iti from Buddhi to "Earth," and the two, descending and ascending, currents of life[2]. Thus, the nine numbers complete and include all that can exist in Prak*r*iti. But if the whole idea of life includes both Purusha and Prak*r*iti, where is the place of Purusha in this scheme of numbers?

Zero.

It has been pointed out that the main scheme of Hindu thought in regard to the creation of life depends on the conception of the union of Purusha and Prak*r*iti; and it has been shown that the male seed is but a hundred-thousandth

1. Ency. Brit. Vol. XIX, p. 867.

2. See pp. 154, 155.

part of the ovum in size, and may appropriately be represented by a point only[1]; and that is zero in the Hindu system.

But why should zero be placed to the right of a number to become creative? The answer to this is to be found in the correct place of Purusha in relation to Prak*r*iti; and that, as has been pointed out, is to her right[2]. This means that Purusha (zero), to be creative, must lie on the right of Prak*r*iti (nine numbers); and if he is placed on the left, creation cannot take place. Thus we see that the ideas of science and philosophy are represented in the form of numbers in the system of Hindu Arithmetic.

From Abstract to Concrete: Hindu Marriage Ceremony.

It has been observed[3] that each system of thought has its counterpart in a system of religion, and that the ancients have translated their abstract ideas of science and philosophy into concrete forms of religious worship; and even their social customs are regarded as sacred by the devout. An interesting illustration of the relation between Purusha and Prak*r*iti, or zero and the nine numbers, is to be found in the form of the Hindu marriage ceremony, which too is conceived as a union of Prak*r*iti and Purusha through woman and man.

The pair are seated to face the east, the place of the Sun, the supreme source of manifest life, whose image below is the sacred Fire kindled before them. The figure of the nine

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1. See p. 17; p. 24; note 3; p. 35, note 2.

In Sanskr*i*t each letter of the alphabet has a number of meanings, which will be explained in Chapter VI; and it may be of interest to note that a number of letters, *e. g.* Kh, *Th*, H, mean both Purusha and zero. The words *Sunya* and Bindu have a similar meaning. As the ideas of Science have been generalised into those of Philosophy and Religion, the Supreme Purusha is conceived as zero, and spoken of as greater than the greatest and smaller than the smallest (See p. 35, note 2).

2. See p. 56, note 2.

3. See p. 61.

mansions or *grahas*, is drawn to represent Prak*r*iti, whose place by the Fire as an image of the Sun, symbolises the first union of the Supreme Purusha and Prak*r*iti on earth. When the ceremony commences the bride is seated to the *right* of the bridegroom; and it is completed only after they have gone round the Fire and *grahas* four times, and measured seven steps; and then they change their places, and the bride is seated to the *left* of the bridegroom.

All this is but an illustration of the union of Purusha and Prak*r*iti according to the system of thought already explained. The four circles round the Fire are the four stages through which all life must pass to become manifest; the seven steps represent the seven divisions of life, from Buddhi to the element "Earth," which must be taken to create life anew; while the places to right and left represent the correct position of Purusha and Prak*r*iti. When the ceremony begins, the pair are still uncreative; and so the bridegroom is seated to the left of the bride, like zero in respect of the numbers; but when it is completed, he (zero), having been made creative in respect of the bride, is given his correct place, and that is to her right.

Some Hindu Religious Ceremonies.

If the Hindu marriage ceremony is intended to be a picture of a great scheme of thought, the same idea should apply to other sacred forms of religious worship as well. In this connection we have already considered the idea of the ten incarnations of Vish*n*u, the ages of their manifestation, and the months of their birth; the idea of the four castes, as illustrating the same four stages of life-development, will be examined in Chapter VIII; and here we may deal with a few sacred forms and ceremonies of the Hindus, as a concrete and pictorial representation of the ideas of science and philosophy,—satisfying the popular mind intent on outward expression as well as the highest understanding concerned with the spirit only.

Om.

The syllable "Om" is regarded as specially sacred by the Hindus, and this sanctity attaches to it from Vedic times. The

ideas it expresses are explained in various ways, and it is usually analysed into its three component letters, A, U, M, according to the rules of Sanskrit grammar, and each of these is regarded as conveying an idea of an aspect of the Supreme Creator[1]. But there is a very simple explanation of this sacred syllable in the light of what has previously been observed. The whole universe is conceived as a union of Purusha and Prakriti, expressed in the form of the positive and negative or Purushic and Prakritic currents of energy; and these unite in the in-coming and out-going Prana or breath, as has already been explained[2]. And it is this idea that is conveyed by Om; for as we pronounce it, it is divided into two parts, O and M (called Anusvara in Sanskrit). As we utter the former, we have to open our lips and *draw in breath*; but in order to utter M (Anusvara), we have to close the lips and *breathe out*, through the nostrils. Thus the two great currents of life, Purushic and Prakritic, represented by breathing in and out, are expressed by the syllable Om; and it may be of interest to note that this sacred syllable is also called Pranava in sacred literature[3], indicating its obvious connection with Prana or breath.

Sacrifice.

Reference has already been made to the idea of Sacrifice as creative action[4]. In the Rig Veda[5] we are told of the great "sacrifice" of the Supreme Purusha who divides himself into many parts and creates thereby different forms of life in the three worlds; the same idea is repeated in the Bhagavad Gita[6], where Prajapati is said to have created the worlds by means of sacrifice; and the whole idea of the Brahmanas, an essential part of the Vedas, is the same[7]. Sacrifice is action performed for a creative purpose, to bring into the world something new

1. Prasna Up. V, 5, 6; Mait. Br. Up. VI, 3, 4; SBE. Vol. XV, pp. 282, 307.
2. See p 154, note 1.
3. Svet. Up. I, 13; SBE. Vol. XV, p. 237.
4. See p. 114, note 6.
5. RV. X, xc.
6. BhG. III, 10.
7. Cf. SBr. SBE. Vol. XLIII, Introd. xiii–xx.

or different from the performer of the sacrifice; and so it is unselfish and impersonal. It is in this sense that the Vedas are said to enjoin action; the idea of Indra as a performer of many sacrifices is the same; and it is in the same light that we have to understand the emphasis laid on sacrifice in the Bhagavad Git*a*[1]. The original idea has undoubtedly been forgotten through lapse of time; but its essential truth yet remains.

Triple Mark of a Hindu.

The three marks of a Hindu are the tuft of hair on the top of the head, the *tilaka* or mark on the brows, and the sacred thread; and it requires but a little imagination to see that the first points to the place of Buddhi, the second of the Mind, and the third, by its oval form, of Ether and the five elements; and the last includes also the idea of Brahm*and*a and all that it signifies[2]. This exhausts the fundamentals of all knowledge of the ancients; and it is this that makes a real Hindu.

Name-giving Ceremony.

The idea of the birth of a child as represented by the planets has already been explained; and, in accordance with

1. BhG. III, 9-15; IV, 24-34.

2. The sacred thread must consist of one piece of yarn, twisted ninefold, then again rolled threefold, ending in a knot. It is worn over the left shoulder and passed across the body to the right thigh, with the knot downwards. Thus it describes the figure of an egg, and corresponds exactly to the idea of the inclined position of Prak*r*iti (See p. 104). Prak*r*iti is like an egg, one continuous whole, with nine (seven and two) divisions and three Gu*n*as, and its correct position is with the point (knot of the thread) downwards, inclined in the way the sacred thread is worn. A man wears it from left to right, whereas in the figure the current of life appears to be from right to left (See Fig 20, p. 121). This is due to the fact that we look at the two from opposite sides. Seen from the same side they will be identical (Cf. p. 122, note 3.)

their position, a child is given a name on the sixth, eleventh, or the sixteenth day of its birth, according to different practice of the Hindus. All these numbers, as has been pointed out[1], refer to the Mind, which, according to the ancients, has Speech for its counterpart[2], and its energy is immediately made manifest in Ether, which has Sound for its attribute[3]. From this we may infer that the child is believed to reach the Mind-stage of development on these days, and so is associated with speech or sound or a name.

Tonsure or Head-shaving Ceremony.

The head-shaving ceremony of a child usually takes place in the seventeenth month of its birth; and this number refers to Buddhi, as sixteen to Mind;— the idea being to indicate and expose the Buddhi-stage (crown) in the growth of the child[4].

Death Ceremony.

In this way we may explain a number of Hindu ceremonies from birth to death. For instance, the death ceremony is intended to show the dissolution of life. The body is consigned to the flames of Agni (Fire), an emblem of the Sun, the supreme manifest Purusha; and what is spared is consigned to Water or Prak*r*iti,— indicating thereby the portion of each. We have the same four circles round the fire, but in the reverse order, pointing to the course of dissolution; and the light in the home burns for twelve days to illustrate the complete cycle of life[5] or Time which has come to an end. The details of other ceremonies in this connection will be found to have the same significance.

S*r*addha Ceremony.

The idea of *Sr*addha, a ceremony in memory of the deceased, may be similarly explained. Beginning the month

1. See p. 131, note 5.
2. SBr. VIII, i, 2, 7–8, SBE. Vol. XLIII, p. 11. Mind is Speech......Mind's daughter, Speech.
3. See p. 69.
4. This ceremony sometimes takes place in the seventh year of birth, and the number seven also represents Buddhi.
5. See p. 124, note 2.

with the bright fortnight, the season of *Sra*ddha commences with the dark fortnight of Bh*a*dra or the sixth lunar month; but if the month begins with the dark fortnight, it belongs to the dark fortnight of A*s*vina or the seventh. It has already been explained that the number six refers to the Mind, and seven to Buddhi; and it has been pointed out that the dwelling place of the departed is the Moon or the Sun or the Supreme Eternal according to their stages of development[1]; and it has been shown that the energy of the Sun and the Moon is made manifest in Ether[2]. Now as our planet Earth consists of Ether and the other elements[3], it is characterised by the energy of the Sun and the Moon; and as the spirits of the departed, dwelling there, are identified with them, they may be said to be in contact with our planet still; and the idea of this connection is preserved in the *Sra*ddha ceremony performed in the sixth or the seventh month, associated with the Moon and the Sun; while the dark fortnight is intended to indicate yet further the connection of the departed soul with Prak*r*itic Ether or Prak*r*iti, also called dark and identified with the night[4].

Hindu Festivals.

It is possible to extend this idea to a number of Hindu sacred festivals as well. Some of them, as for instance Makara-Sankrant*i* and Vasanta-Pancham*i*, are undoubtedly associated with the change of seasons; but in many of them the ideas of philosophy are linked up with phenomena of Nature. Others are intended to be pictures of different schemes of thought; and in this connection reference has already been made to the sacred days associated with the manifestation of the ten incarnations of Vish*n*u. We might further mention that Mah*a*-*S*iva-r*a*tr*i* or the Great Night of *S*iva is celebrated in M*a*gha or the eleventh lunar month, and this number is associated with Mind, as has already been pointed out. *S*iva, accordingly,

1. See p. 74.

2. See 123, note 2.

3. See p. 49.

4. See p. 124, note 1.

is associated with the Mind-religion or the Yoga system of thought; and this agrees with our ideas previously explained[1].

Similarly we have the Holi festival in Phalguna or the twelfth lunar month; and the number twelve refers to Buddhi as eleven to Mind. Accordingly this festival is intended to illustrate the Vedantic system of thought, based on Buddhi as the supreme manifestation of life, expressing its oneness of creative energy; hence it is associated with Krishna, the highest expression of the Vedantic system[2].

Conclusion.

It is possible to extend this line of thought further yet; and it would be difficult to resist the conclusion that the ancients had made a deep study of the phenomena of Nature, and constructed thereby their systems of philosophy and religion. There is enough of imagination and speculation too; but the whole idea is essentially based on observation, analysis, reasoning and synthesis of facts; and it is possible to discover in their most abstract conceptions the basis of accurate observation and correct reasoning. In the preceding chapters an attempt has been made to show the constructive character of the ancient Hindu systems of thought; and the following ones will show how the same idea has been applied to the creation of a new language, Sanskrit, intended to be an echo of the voice of the manifold universe. Then we shall be able to understand how the sacred works of the Hindus, the Vedas, Brahmanas, Upanishads, Puranas, the epics of Ramayana and Mahabharata, and the six systems of Hindu philosophy are but pictures, in different ways, of the same scheme of thought; and realise how, in their original form, the great religious and social practices of the people were conceived as a magnificent attempt to embody and visualise in concrete form ideas and theories and forces and laws of life. The original conception has undoubtedly been forgotten in course of time; yet there is enough in the sacred works as well as the present day life of the people to point to the scheme of the whole.

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1. See p. 79, note 3.

2. See pp. 79, 85.

CHAPTER VI.

THE ORIGIN AND CHARACTER OF SANSK*R*IT

A New Language.

WE have already referred to the sacred character of the Sansk*r*it language, and observed that it is a deliberate creation of the genius of man; and was intended, by means of its structure, form, and grammatical rules, to illustrate a great scheme of science and philosophy, generalised into a comprehensive law of life[1]. In this connection we have also pointed out in what way can a language be conceived as a picture of a cell, which constitutes the basis of the idea of Brahm*and*a or the universal Ovum of Brahm*a* from which all life is born[2]. Indeed, as all sound is produced in Ether, and all things assume an elliptical or cell-shaped form in that element, nothing can be more perfectly scientific than to conceive of language, which is but an expression of thought through symbols of sound[3], as a picture of the working and manifestation of that Ether in which it is produced, or the Cell which is the basis of all forms of life from which thought emanates.

Mah*a*deva's Drum.

According to orthodox tradition it is believed that the Lord Mah*a*deva played on his heavenly drum, and the notes

1. See Chap. II.

2. See pp. 24–26.

3. Thought is an attribute of Mind or Buddhi, according as it raises a doubt or establishes certainty (see p. 68); and the energy of Mind and Buddhi is made manifest in Ether (see p. 150, note 1); thus thought is made manifest in sound (or speech), a property of Ether.

that arose constituted the letters of the Sanskrit alphabet, and so was the language formed. Hence it is claimed that Sanskrit is of divine origin in a very special sense, different from the conception of all Sound (and therefore Speech) being an echo of the voice of the Fire of the Supreme Eternal[1].

Whatever the value of this tradition, it is generally agreed that Sanskrit, even in its earliest or Vedic form, presents a development superior to any known language of the world. Yet the claim to divine origin, understood in a somewhat different sense to that of the orthodox, will not, on examination, be found to be purely fanciful.

A Picture of Brahmanda.

The very meaning of the word "Sanskrit" implies that it is a "well constructed, well composed, and refined" language; and it requires no stretch of imagination to conceive of it as a new creation of the genius of man, intended to be a picture of a systematic and scientific theory of life-manifestation. No other language is believed to be a deliberate creation of the human mind, and the origin of a language is usually regarded as almost unknowable, like the origin of the race itself. But the case is very different with Sanskrit. It was intended to be a picture of life as made manifest in the form of Brahm*anda* or the universal Cell, to be an echo of the eternal Sound that arises in the Ether of the Heart as well as the element of that name, and vibrates in the universe; and it owes its origin to the creative genius of man.

It has already been pointed out that the ancient Hindus understood the form of the Cell, both male and female, the first and the most fundamental life-organism that can be known; and it has been shown that the principal divisions and forces in connection with the Cell are *(a)* Nucleus, *(b)* Cytoplasm, *(c)* Centrosomes, *(d)* Chromosomes. A number of changes take place in the nucleus and the cytoplasm in the course of cell-development, in which the Centrosomes play a most important part; and they are to be found sometimes in the nucleus and sometimes in the cytoplasm, and have the

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1. See p. 6.

appearance of a point over a point, thus, : . The action of the Centrosomes on the Chromatin particles of the Cell has the form of a point over an arc of a circle or the crescent moon, thus, $\dot{\smile}$; and just before the Cell divides, the Centrosomes and Chromosomes are grouped together in this form at the two opposite ends[1].

Again, it has been observed[2] that if we were to construct a new language to be a picture of the creation of life based on the form, development and division of a Cell, we should have to bear in mind the constituents of a Cell as well as the changes that take place in its body in the process of development and division. We should have to represent the Nucleus by the Vowels, and Cytoplasm by the Consonants; to provide for two ways of representing Centrosomes, and two ways of representing Chromosomes when acted on by the Centrosomes; and to indicate the changes that take place in the body of the nucleus and the cytoplasm. We shall presently see how far does the traditional view of the origin of Sansk*r*it bear out the idea of the language as a picture of life so conceived.

In this connection we should remember that, while the ancients believed the Cell to be the fundamental basis of all life, they understood the Heart to be the source of the energy of the Cell itself. Further, they knew that the Heart is characterised by super-electric energy, which is accompanied by sound, even as all lightning or electricity is[3]. And, as language is an expression of thought through sound, it was conceived as the voice of the eternal vibration of life in the universe.

Again, it has been shown that when the energy of the Heart makes itself manifest, it assumes the form of Brahm*and*a or the Golden Egg, from which is created the whole universe, from Buddhi down to the element "Earth[4]." Now if a language is to be made to image and express the idea of the manifestation of life, it must conform to the structure of the universal Cell, and indicate the manifestation

1. See pp. 11–15.
2. See pp. 24–26.
3. See p. 38.
4. See Fig. 8, p. 44.

of the different energies of life created out of it; and the idea of Mah*a*deva playing on his drum is but a picture of this conception, and may be illustrated as follows:–

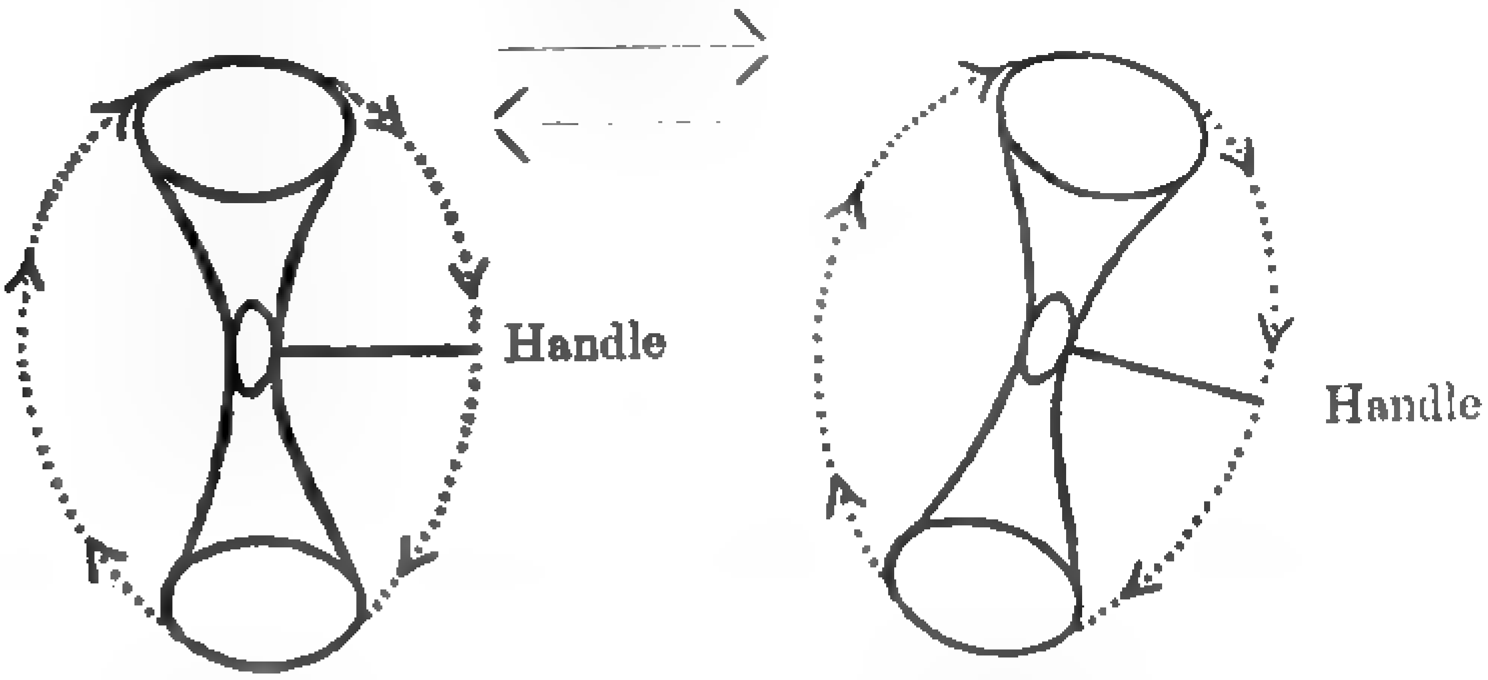

Fig. 26.
The Drum at rest

Fig. 27.
The Drum in action

EXPLANATION. Mah*a*deva's drum is called *Damaru*, and is to be played with the left hand; that will give the correct inclination to the instrument, illustrating the direction of the flow of the energy of life, as shown in Figure 27. As has been pointed out[1], the correct inclination of Brahm*anda* is towards the left, corresponding to the manner of wearing the sacred thread; and this is obtained by playing the drum with the left hand. If it is played with the right hand, it will be inclined to the right, which will be incorrect. In the diagram the drum appears to be inclined to the right; but if we look at it from the same side as the hand playing it, it will be found to be inclined to the left[2].

Idea of the Drum.

It will be seen from these figures that

(a) the "drum" falls within an ellipse;

(b) when played, it inclines to the left (right in the diagram) and, in relation to its position of rest, corresponds to the inclination of the axis of the earth, or, what in Astronomy

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1. See p. 174, note 2.

2. The *Damaru* is played by K*a*p*a*likas, who are *Saiva* ascetics, belonging to the left-handed order, that is, they play it with the left hand.

is called the "obliquity of the ecliptic" (an angle of about 23½ degrees), and fits in with the description in the Atharva Veda of the "Bowl with its mouth inclined and bottom upward[1]"

(c) the movements of the two strings indicate the directions of the currents of life,—that on the right (real left) being downward (or Purushic), and on the left (real right) upward (or Prak*r*itic).

Thus we see that the idea of the Drum of Mah*a*deva is identical with the form of the universe, Hira*n*yagarbha or the Golden Egg as conceived by the ancients; its play by Mah*a*deva conveys the idea of the universe in action, making life manifest; and the notes issuing from it (letters of the alphabet) correspond to the energies of life created along their elliptical paths. If this be correct, we should be in a position to sketch the letters of the Sansk*r*it alphabet, and assign meanings to them according to the places they occupy.

Inner and Outer Ellipses.

Before we do so, we should remember that the Drum, like its prototype the universal Cell or Ovum (with its nucleus and cytoplasm), has an inner and an outer ellipse, the inner one formed by the handle or central part, and the outer one by the motion of the drum itself; and the outer ellipse cannot move without the previous motion of the inner one or the handle, even as in a cell a change in the cytoplasm follows a change in the nulcear region[2]. This corresponds to the idea of vowels and consonants in the Sansk*r*it alphabet.

Vowels and Consonants.

In the Sansk*r*it alphabet the vowels are usually arranged separately from the consonants, and the latter are so written that they cannot be pronounced without the aid of vowels. If, therefore, a cell is to be represented by the letters of an

1. See p. 104.

2. See p. 25, note 5.

alphabet, the vowels should represent the nucleus (or the inner ellipse of the drum), and the consonants the cytoplasm (or the outer ellipse of the drum).

Energies of Vowels and Consonants.

Before we assign the energies of life to the inner and outer ellipses, or represent them by means of the letters of the alphabet, we have to remember the following points :–

(1) All life issues forth from the energy of the Heart, which is electric or super-electric; and its first manifestation is analogous to that of lightning accompanied by thunder and followed by rain; and it is from this Water that the world of the manifest is produced[1].

(2) As the realm within is represented by the inner ellipse or the nucleus of the cell, corresponding to which we have the vowels of the alphabet, the last vowel of the Sanskrit alphabet must represent Water.

(3) As both the inner and outer ellipses represent energies of life from Buddhi downwards, the inner ellipse contains energies from Buddhi down to Water[2]; and as Ether has a twofold character, Purushic and Prakritic, there are seven energies of the inner ellipse, Buddhi, Mind, Purushic Ether, Prakritic Ether, Air, Fire, and Water, to be represented by seven vowels of the language.

(4) The outer ellipse contains all the energies from Buddhi to the element "Earth" in a more manifest form; and it has been pointed out that Buddhi consists of seven energies, itself, Mind, and the five elements; similarly Mind has six; Purushic Ether five; Prakritic Ether five; Air four; Fire three; Water two; and "Earth" one

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1. See p. 47.

2. As the last energy of the nucleus is Water, it follows that there is no "Earth" in it, nor smell, its attribute. Consequently the nucleus is free from germs, and cannot be "earthed" or disintegrated. It can only be transformed into the cytoplasm or cell-body.

only,—making a total of thirtythree, corresponding to thirtythree consonants of the Sanskrit alphabet[1].

Arrangement of the Alphabet.

We have now to arrange the letters of the Sanskrit alphabet along the two ellipses of the Drum (*D*amaru) or the Cell, and in doing so we must

(*a*) assign the vowels to the inner ellipse (Nucleus)and the consonants to the outer one (Cytoplasm);

(*b*) mark off the inner ellipse into seven energies, from Buddhi to Water (Ether being twofold in character), and assign them in order to the seven vowels of the alphabet, A, I, U, *R*i, L*r*i, E, and O[2];

(*c*) mark off the outer ellipse into eight divisions, from Buddhi to the element "Earth." (Ether being twofold in character), and subdivide these into thirtythree parts and assign them to the corresponding number of consonants in the Sanskrit alphabet;

(*d*) provide for two ways of representing Centrosomes, and two ways of representing Chromosomes when acted upon by Centrosomes[3].

1. It may be of interest to note that the number of Hindu gods is also said to be thirtythree, twelve *A*dityas, eleven Rudras, eight Vasus, and two Heaven and Earth or the twin Asvins (*S*Br. IV, v, 7, 2; SBE. Vol. XXVI, p. 411). From this we may infer that the gods refer to the energies of life.

Reference has already been made (p. 114) to the development of the vertebral column of the embryo as one of the earliest to take place; and it may be of interest to note that the vertebral column of man consists of thirtythree segments (Cunningham's Anatomy, p. 87).

2. The elongated form of each of these vowels is abtained by doubling it.

3. The centrosomes are to be found in two places (See p. 12, note 1); and the figure of an Anusv*a*ra is also formed at two places in cell-development (See p. 14). Cf. p. 180, note 1.

Figure of the Sanskrit Alphabet.

The whole idea may be illustrated as follows :–

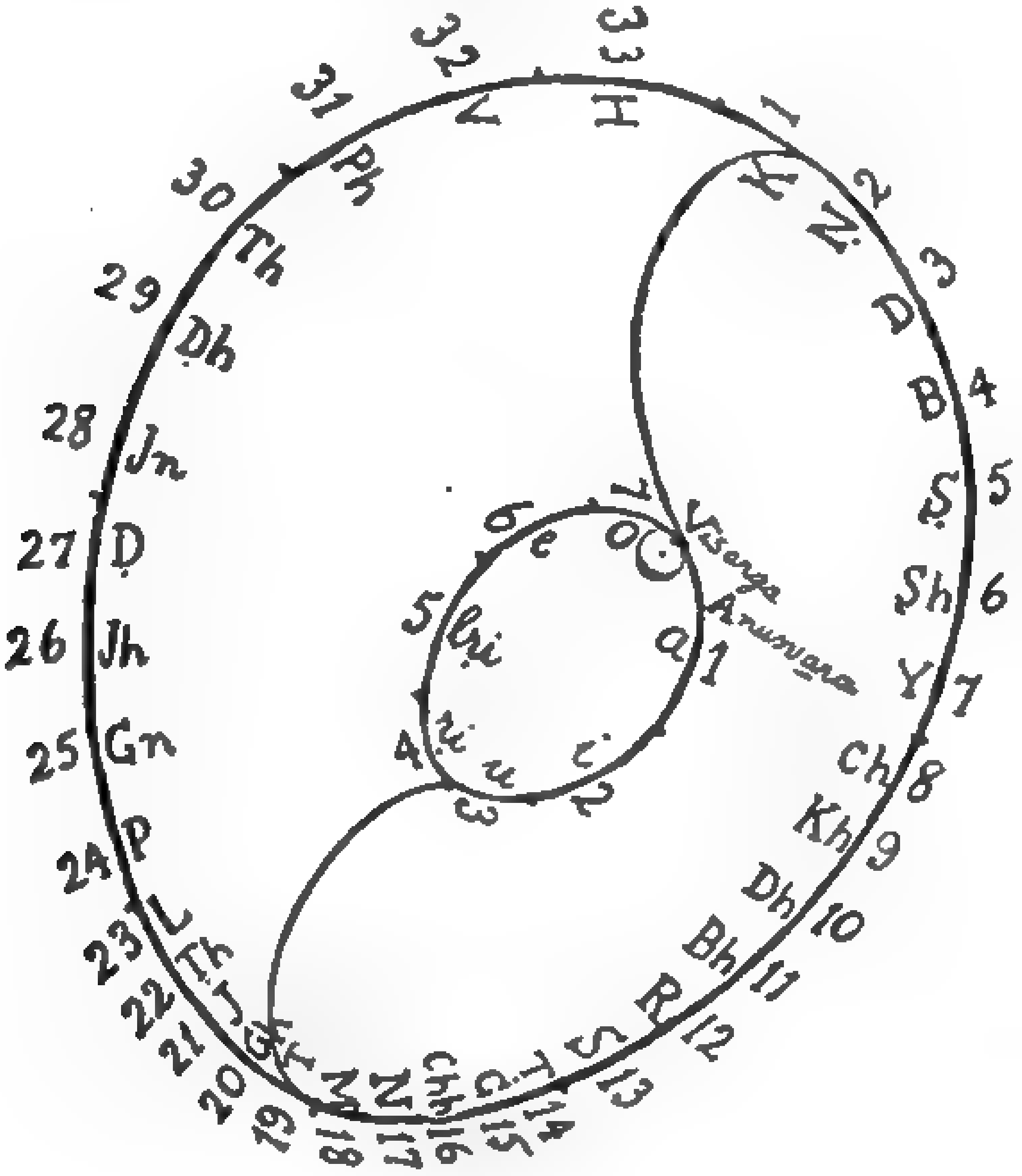

Fig. 28.

EXPLANATION. It will be noticed that the figure satisfies all the principal points mentioned in this connection. We have seven divisions of the inner ellipse, Heart (or Buddhi, with which the Heart is often identified), Mind, Purushic Ether, Prakritic Ether, Air, Fire, and Water; and each of them is represented by a vowel. Similarly there are eight divisions of the outer ellipse, with the addition of the element "Earth," and these have further been sub-divided into thirty-three parts;—Buddhi having seven, Mind six, Purushic Ether five, Prakritic Ether five, Air four, Fire three, Water two, and "Earth" one only. We have also two signs in the inner ellipse, representing Visarga and Anusvara respectively.

Visarga and Anusvara.

The form of Visarga and Anusvara, and their relation to Centrosomes, and Chromosomes when acted upon by

Centrosomes, has already been described[1], and we see in the figure how the energy of the Heart (or Buddhi, with which it is identified) starts from a point, symbolic of Purusha[2], and ends with a circle (Nucleolus) representing Water or Prak*r*iti.[3] But there must be a centre to each circle; and the point of this centre, representing again Purusha, forms with the original centre of the Heart (or Buddhi), the figure of a Visarga, thus, **:**. Again, the point of this centre (Purusha) lying on the arc of the circle below (Water or Prak*r*iti), gives us the figure of an Anusv*a*ra, ◡̇[4].

Significance of Visarga and Anusv*a*ra.

From this we may infer that Visarga implies the idea of Purusha lying on Purusha, while Anusv*a*ra of Purusha lying on Prak*r*iti. And as creation is generally regarded as the result of the union of Purusha and Prak*r*iti, Anusv*a*ra represents the creative activity of life, while Visarga or Purusha lying on himself, signifies the withdrawal of life into the Supreme from whence it arose.[5]

Two Letters for Visarga.

It has been pointed out that the Centrosomes are to be found in two places in the cell, sometimes in the nucleus and sometimes in the cytoplasm[6]; and as Visarga represents centrosomes, we should have two ways of indicating it in the Sansk*r*it alphabet. As we shall see, this is actually done by means of the significance attaching to the letters S and R, which

1. See p. 25.
2. See p. 171, note 1.
3. See p. 22, note 3.
4. The correct form of Anusv*a*ra is a point over an arc of a circle, thus ◡̇ , and in the Vedas it is always written in this way. Later on, however, it came to be incorrectly written thus, _·_ ; and that shows how the original significance of the symbol came to be lost.
5. In Sansk*r*it Visarga also means destruction.
6. See pp. 12, 25.

when placed at the end of a word are always changed into a Visarga.

Two Letters for Anusv*a*ra.

We have seen that in the process of cell development the chromosomes are arranged round the centrosomes at two places, called the polar regions, forming the figure of an Anusv*a*ra[1]. Accordingly there should be two ways of representing Anusv*a*ra too; and, as we shall see, this is actually done by means of the significance attaching to the letters M and N, which are always changed into an Anusv*a*ra when followed by the letters *S*, Sh, S, and H.

Arrangement of the Alphabet along the Ellipses.

Let us now arrange the alphabet along the two ellipses.

Vowels.

There are seven vowels in Sansk*r*it, and, as we have seen, seven divisions of the inner ellipse of the "drum," to which they belong; let us, therefore, assign a vowel to each of these divisions. Thus A will belong to Buddhi; I to Mind; U to Purushic Ether; *R*i to Prak*r*itic Ether; L*r*i to Air; E to Fire and O to Water; and this has already been explained[2].

Anusv*a*ra and Visarga.

The vowels are followed by Anusv*a*ra and Visarga in the Sansk*r*it alphabet, and their place in the cell has already been indicated[3].

Consonants.

While it is easy to arrange the vowels along their elliptical path, the case with consonants is a little more difficult. We have

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1. See pp. 14–15.
2. It has been observed that the elongated forms of these vowels are obtained by doubling them.
3. See p. 186.

seen that all sound is produced in the Ether of the Heart, and again in its counterpart, the element Ether. As the first manifest energy is Buddhi (the Heart-energy being unmanifest), sound passes on from Buddhi to Mind and then takes physical shape in Ether, which has a two-fold character, Purushic and Prak*r*itic. But it becomes audible only when it comes into contact with Air[1]. Thus, from Buddhi to Air we have five manifest energies through which sound passes to become audible,—Buddhi, Mind, Purushic Ether, Prak*r*itic Ether, and Air; and if a new language is created to represent this idea, we should have five categories of sound representing these five energies; and at the same time, inasmuch as each sound passes through five stages to become manifest, each category must consist of five parts to represent this too. We shall see how far this is satisfied in Sansk*r*it.

The letters of the Sansk*r*it alphabet are usually arranged in the following order:–

GUTTERALS	k	kh	g	gh	gn
PALATALS	ch	chh	j	jh	jn
LINGUALS	*t*	*t*h	*d*	*d*h	*n*
DENTALS	t	th	d	dh	n
LABIALS	p	ph	b	bh	m
SEMI-VOWELS	y	r	l	v	
SIBILANTS	*s*	sh	s		
ASPIRATE	h				

Thus we see that the arrangement of the consonants in the Sansk*r*it alphabet corresponds to the idea already expressed. We have five main classes or groups[2], representing the five energies related to sound, from Buddhi to Air; and each of these has five sub-divisions, indicating that each main class is again related to the five energies through which sound is made

1. MBh. *S*anti P. XII, clxxxiv, 42; See pp. 151–152.

2. The Semi-vowels, Sibilants and the Aspirate are also arranged under the five main classes, thus:—y and *s* Palatal, r and sh Lingual, l and s Dental, v Labial, and h Gutteral.

audible. From this it follows that in arranging the consonants along their elliptical path we shall have to mark off the regions of these five energies, and assign the letters belonging to each main class to *all* the divisions.

Thus, in arranging the consonants along the outer ellipse we have to bear in mind the following points:–

(1) There are five regions through which sound passes to become manifest, from Buddhi to Air; whereas in the outer ellipse we have, in addition to these regions, Fire, Water, and "Earth" as well. The last three, therefore, constitute a separate region, intended to complete the list of energies of the Golden Egg.

(2) There are five classes of consonants, Gutterals, etc.; and in order to show that they represent five corresponding energies of life from Buddhi to Air, we must assign the first consonant of each class to each of these energies; then we must distribute the remaining consonants of each class among different energies in order.

(3) There are thirtythree sub-divisions of the main energies of the Golden Egg, and thirtythree consonants in Sansk*r*it to represent them; each consonant will, accordingly, be assigned a place on the outer ellipse.

Distribution of Consonants.

Let us now distribute the consonants in accordance with this idea. It will be convenient to remember in this connection that Buddhi has seven places, from 1 to 7; Mind six, from 8 to 13; Purushic Ether five, 14 to 18; Prak*r*itic Ether five, 19 to 23; Air four, 24 to 27; Fire, Water, and "Earth" six, 28 to 33 (Fire 3, Water 2, "Earth" 1).

As the first consonant of each class is to be assigned to an energy, the following letters will have these places:–

k	1	(Buddhi);
ch	8	(Mind);
t	14	(Purushic Ether);
t	19	(Prak*r*itic Ether);
p	24	(Air).

After this we have to distribute the remaining letters of each main class over the different regions in order, taking care to see that, as far as possible, each consonant of a class is given a place in a different region of energy, so that each class might, as far as possible, represent all the energies of life, and also indicate the stages through which sound passes to become audible[1]. After finishing the four remaining letters of the Gutteral class in this way, we shall distribute the four remaining letters of the Palatal class in the same manner, and thereafter the letters of the Lingual, Dental and Labial classes. After that will come the Semi-vowels, Sibilants, and the Aspirate, and they will be given a place each in the same order.

Thus, k is given the first place in the first division (of Buddhi); and so the next letter of the Gutteral class, kh, should be placed in the first available place in the second division (of Mind), and that is number 9; then comes g, the third letter of the same class; and it should be given the first available place in the third division (of Purushic Ether), and that is number 15. This is followed by gh, the fourth letter of this class, and it should be given the first available place in the fourth division (of Prakritic Ether), and that is number 20; finally, gn has number 25 in the fifth division (of Air). After disposing of the Gutterals in this way, we have to distribute the consonants of the Palatal class; then of the remaining classes in order. If, in this arrangement, there is no vacant place in a division to which a consonant should rightly be assigned, the latter has to be placed in the next available place in the following division. For instance, the letter t, the first letter of the Dental or fourth class belongs to the fourth main division, of Prakritic Ether; and so the next letter, th of this class, should be assigned a place in the fifth division (of Air); but as all places in this division have already been occupied by other letters, th has to be assigned to the next available place in the following division, that is 30, in the region of Fire.

According to this idea the first twenty-five consonants will occupy the following places:—

1. See p. 188.

First Letters		Gutterals		Palatals	
k	1	kh	9	chh	16
ch	8	g	15	j	21
t	14	gh	20	jh	26
t	19	gn	25	jn	28
p	24				

Linguals		Dentals		Labials	
*t*h	22	th	30	ph	31
d	27	d	3	b	4
*d*h	29	dh	10	bh	11
n	2	n	17	m	18

Then we get the Semi-vowels, y, r, l, v. Here we might remember that the semi-vowels are allied to their corresponding vowels,—y to i, r to *r*i, l to l*r*i, and v to o. In assigning places to semi-vowels, we should, as far as possible, place them nearest to the corresponding vowels; but once we have assigned a place to the first semi-vowel, the remaining ones must occupy such places in order in the following divisions as might be available.

Now as y is related to the vowel i, belonging to the inner ellipse, the nearest available vacant place to it in the outer ellipse, beginning from the top, is number seven, and that is assigned to y; after this the other semi-vowels will be given places in the following divisions in order. They will, accordingly, occupy the following places:–

Semi-Vowels.	
y	7
r	12
l	23
v	32

It will be noticed that these places are actually the nearest to the corresponding vowels, i, *r*i, l*r*i and o.

The semi-vowels are followed by Sibilants; and so we assign to them the vacant places in order, from the top:–

SIBILANTS

s	5
sh	6
s	13

One letter now remains, the Aspirate h; and we assign to it the last available place, 33.

An examination of Figure 28 will show the distribution of the letters of the alphabet as here explained.

Test of Correctness.

The test of the correctness of the distribution of letters along their elliptical paths would be as follows:–

(a) Inasmuch as every letter of the Sanskrit alphabet has a number of meanings, they should have a certain connection with the energies of life associated with the places occupied by the letters along their elliptical paths; and from this it follows that the letters composing a Vedic or otherwise sacred ancient name, should indicate the significance attaching to that name by reference to the places they occupy.

(b) It should provide a reasonable explanation of the Sandhi rules and the rules of Sanskrit Grammar.

Rules of Grammar.

It would obviously be impossible, within the scope of this volume, to examine even the most important rules of Sanskrit grammar in this light; but a consideration of a few of them will show that they are based on a well-reasoned scheme of thought, and with reference to the system outlined in these pages.

Guna Rules.

One of the most important rules of Sanskrit grammar relates to what is called "Guna" changes. This term is used in philosophy also where it signifies attributes or qualities, of which three are distinguished, *viz.* Sattva, Rajas, and Tamas.

In grammar, however, the idea of Gu*n*a is modification or change that takes place in vowels under certain conditions[1]. According to this, the Gu*n*a of the vowel I, short or long, is E; of U, short or long, O; of *R*i, short or long, Ar. The letter A is regarded as already a Gu*n*a letter and so is without a Gu*n*a substitute; and it is the Gu*n*a of the vowel *R*i[2].

Vriddhi Rules.

The meaning of the word "V*r*iddhi" is "increase"; and the V*r*iddhi change of a vowel is obtained by increasing or elongating its Gu*n*a change. Thus, the V*r*iddhi of I, short or long, is Ai; of U short or long, Au; of *R*i short or long, *A*r; and of A, *A*.

Idea of Guna.

The idea of Gu*n*a has already been explained, and the Gu*n*a changes of vowels have been indicated by means of a diagram (See Fig. 16, p. 80).

Explanation of Guna Changes.

It will be seen from the figure that Gu*n*a is intended to indicate a change that takes place in an energy composing the nucleus of a cell. It has been observed that each letter of the Sansk*r*it alphabet represents an energy of the cell, and that the vowels indicate energies of the nucleus and consonants of the cytoplasm. Accordingly the vowel A represents Buddhi; I Mind; U Purushic Ether; *R*i Prak*r*itic Ether; L*r*i Air; E Fire; and O Water.

Now when it is said that the vowel A has no Gu*n*a or that it is a Gu*n*a substitute in itself, the idea would be that Buddhi, as the first manifestation of the Heart, is not subject to any change; but, if any change takes place in it, it is in itself the cause and effect of that change[3].

Further, it is said that the Gu*n*a of *R*i is A. This would imply that whenever a modification or change takes

1. See pp. 51, 80–82.

2. The Guna of Lri, short or long, is sometimes included too; and it is Al (See Monier William's *Sanskrit Grammar*, p. 24).

3. See p. 33, notes 1 and 2; p. 67, notes 5–8.

place in Buddhi-energy or Heat (Sun-energy), it is related to the region of Prak*r*itic Ether[1].

Gu*n*a Changes and the Cell.

It has been said that Gu*n*a is intended to indicate changes that take place in the nucleus of a cell in the course of its development. If this be correct, we should be able to explain Gu*n*a rules in the light of these changes of the nucleus.

Explanation of Gu*n*a Rules.

"If A (short or long) is followed by I, U, *R*i (short or long), the corresponding Gu*n*a letter is substituted for both."

According to our theory A represents Buddhi, Sun-energy or Heat; I Mind, Moon-energy or Electricity; U Purushic Ether, and all that appertains to it; and *R*i Prak*r*itic Ether and all that is related to it. This rule would thus be interpreted as follows:-

(1) When Heat (A) acts upon (is followed by) electric energy and all that appertains to it (I), the resultant energy assumes a new form and is exposed to sight (E, Fire-class, having form or sight for its attribute).

(2) When Heat (A) acts upon Purushic Ether (U) and all that is connected with it (certain kinds of metals, etc.), the result is a liquid (O, Water).

(3) When Heat (A) acts upon Prak*r*itic Ether and its correlated forms (*R*i), the result is a magnetic field or the completion of the current of Heat-energy in Ether (Ar).

Sometimes a fourth Gu*n*a change is also spoken of, in connection with the vowel L*r*i (See p. 193, note 2). This signifies that when Heat (A) is followed by Air and all that is associated with it (L*r*i), the result is the formation of Air or gas, which is characterised by heat (Al).

It will be noticed that the action of Heat, interpreted in this way, is fourfold—it hardens a substance into a new form (E); or liquefies (O); or induces an electro-magnetic field (Ar); or transforms a substance into Air or gas (Al). Further, it will be noticed that all Gu*n*a changes take place under the action of Heat (A); and it will be found on examination that

1. Cf. p. 150, note 1.

the presence of Heat or change of temperature is necessary in all nuclear development[1].

Further, we see that of the two categories, Purushic and Prak*r*itic, I, Mind, is Prak*r*itic; U (Purushic Ether) is Purushic; while *R*i (Prak*r*itic Ether) may be said to be partly Purushic and partly Prak*r*itic (for Ether is Purushic, but this aspect of it is Prak*r*itic). Again, E (Fire) is Purushic; O (Water) Prak*r*itic; and Ar may be said to be both Purushic and Prak*r*itic (for A, Buddhi is Purushic, and R, belonging to the Mind-class of consonants in the diagram of the alphabet, may be said to be Prak*r*itic). Accordingly a Gu*n*a change means a transformation of an energy belonging to one category into an energy of another category; and this takes place under the action of Heat (A)[2].

Other Rules regarding Vowels.

If our theory can explain Gu*n*a rules in the light of cell-development, it should explain other rules regarding vowels also in the same manner. We might consider a few in this connection.

(1) "In Sansk*r*it two vowels cannot come together without coalescing."

This implies that in the course of cell-development, different energies of the nucleus come together and unite.

(2) "When I, U, *R*i, L*r*i, short or long, are followed by a dissimilar vowel, Y, V, R, L, respectively are substituted for them."

This rule indicates how certain vowels are changed into correlated consonants; in other words how the nuclear substance is transformed into the cytoplasm or cell-body, under certain conditions *viz.* the union of some dissimilar energies; and we have seen that this is so in the actual development of the cell[3].

Gunas in Grammar and Philosophy and Religion.

We have seen how Gu*n*a changes explain the working of the nucleus of the cell; and as the ideas of science have been

1. See p. 58, note 4.

2. See p. 52, note 1.

3. See p. 15.

applied by the ancients to philosophy and religion, their conception of Gu*n*a, as has already been explained[1], is the same. The three Gu*n*as of grammar are identical with Sattva, Rajas and Tamas; and based on them we have the three chief systems of Hindu philosophy, Ved*a*nta, Yoga and S*a*ñkhya; and the three great systems of religion, connected with Vish*n*u or K*r*ish*n*a, *S*iva, and Brahm*a* (associated in after years with the name of Buddha[2]).

Phonetic Rules.

It is possible to hold that some of the rules of grammar in connection with both vowels and consonants are phonetic, as for instance, the change of the vowels I, U, *R*i, and L*r*i into their correlated consonants. But if they can explain the working of the cell and at the same time satisfy the laws of phonetics, it can only be regarded as the result of a wonderful harmony of conception, welding together science and philosophy and language into one great whole. But there are a number of Sandhi rules relating to both vowels and consonants, which cannot be so easily explained; as for instance, the change of the letters S and R into a Visarga, and *vice versa*; the transformation of a Visarga into a vowel; or the change of the letter S into *S* or Sh. But before we can explain these changes, it is necessary to understand the different meanings attaching to the letters of the Sansk*r*it alphabet in the light of the places they occupy, as pictures of ideas and images of different energies of life. But, as the significance of a place depends on its number along its elliptical path, we have to understand the ideas associated with numbers before we can interpret the meanings of the letters of the alphabet.

Significance of Numbers.

The significance of numbers is as follows:—

ONE This number refers to the first manifest or conceivable energy of life. According as we regard the Heart,

1. See pp. 80–83.

2. See p. 79, note 3.

Buddhi, Mind, or Ether as the first creative energy in the different systems of thought, the number will mean each or all of them. It will also stand for Purusha or Prakriti, according as we regard the one or the other as first. It may also stand for the first element from the bottom, "Earth."

TWO — Similarly, the number two will represent ideas connected with the energy or energies second in order, Purusha and Prakriti in union; Buddhi, Mind, Purushic Ether, Prakritic Ether (being the second in order of manifestation, taking Heart-energy, Buddhi, Mind or Purushic Ether as first); the second stage in the development of life; Water, the second element from the bottom.

THREE — Mind, Purushic Ether, Prakritic Ether, Air (being the third in order of creation); the three Gunas; the third stage in the manifestation of life; Fire, the third element from the bottom.

FOUR — The fourth stage in the development of life (Prakritic Ether); the fourth energy in the manifestation of life,—Ether, Air, Fire, or Water; Air, the fourth element from the bottom.

FIVE — The fifth energy in the manifestation of life, Air; the five elements; Ether, the fifth element from the bottom; five senses of Knowledge; five senses of Action.

SIX — The sixth energy in order of manifestation, Fire; Mind, the sixth energy from the bottom, as consisting of itself and the five elements[1].

SEVEN — The seventh energy in order of manifestation, Water; Buddhi, the seventh energy from the bottom[2].

1. Cf. p. 131, note 5.

2. Cf. p. 124, note 2. This will explain the reference to the seven Akshouhinis of the Pandavas in the battle of Kurukshetra (See p. 99).

EIGHT The eighth energy in order of manifestation, the element "Earth;" Heart-energy, Consciousness, Ahankara[1], or Atman, the eighth energy from the bottom[2].

NINE The whole manifest universe, consisting of the seven divisions of life from Buddhi to the element "Earth," and the two currents, Purushic and Prakritic, by means of which it acts[3].

TEN The ten senses, five of Knowledge and five of Action[4]; the cycle of Ether or magnetic energy, rising in Purushic Ether and completed in Prakritic Ether, each being represented by the number five; the theory of life or the Sañkhya system, related to the character of Ether[5].

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1. Ahankara here signifies Heart-energy (See p. 63, note 3).

2. This will explain the reference to Krishna as the eighth child of Vasudeva and Devaki, and as born on the eighth night of the dark fortnight of of Sravana.

3. These divisions correspond to the nine mansions in Astrology (See p. 154). Compare also the idea of the nine ways in which life becomes manifest (See p. 60).

4. This will explain the reference to the ten heads of Ravana in the Ramayana (See p. 128).

This will also explain why Bhishma fights for ten days in the battle of Kurukshetra, which means the Field of Action, and represents the field of universal life (Cf. MBh. Santi P. XII, cxcii, 19). Bhishma, as will be explained, represents the philosophy of life connected with the twofold character of Ether, and that is the significance of Dyu, the original of Bhishma (See Chap. IX for explanation of Dyu). Hence the association of Bhishma with the number ten.

The reference to Ether in connection with the number five will explain why Drona fights for five days only; for he also, as will be explained, refers to Ether, but not to its twofold character. He represents Ether in relation to Mind; hence the name of his son Asvattha-man (Sanskrit root of Manas, Mind).

5. See p. 79.

ELEVEN Mind, being the energy after the ten senses which are created out of it[1]; the Mind- or electric-current of life, rising in the Mind (number six) and completed in Ether (number five);—hence a cycle of the Mind[2]; Yoga system of philosophy; relation of Yoga (Mind, number 6) to Sankhya (Ether, number 5)[3].

TWELVE Buddhi, the energy after Mind; the Sun; Buddhi or Heat-current, rising in Buddhi (Sun, No. 7) and completed in Ether (No. 5); hence, the cycle of Time or the year[4].

THIRTEEN The energy after Buddhi,—Heart-energy, Ahankara or I-ness, *A*tman[5]; Supreme Purusha

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1. Cf. p. 131, note 5.

2. From this we see that an electric current flows from a higher to a lower potential, corresponding to the numbers six and five. The magnetic current has no such potential, as it flows from number five to five (See Ten, p. 198); it has only a twofold aspect, or north and south seeking poles, which are equal and opposite. In Electricity, on the other hand, we get a relation of six to five, or a higher and a lower potential. In the case of Heat again, as we shall presently see, the current flows down from seven (Buddhi) to five (Ether), or from a still higher to a lower point.

3. This will explain the idea of the eleven Akshouhi*n*is of the Kauravas in the battle of Kurukshetra (See p. 99).

4. The number twelve is referred to as consisting of the numbers seven and five (See p. 124, note 2).

From this we may infer that Heat flows down from a higher to a lower point even more than Electricity.

From the significance attaching to the numbers ten, eleven, and twelve we see that Heat, Electricity and Magnetism are all connected with Ether (See pp. 38; 176, note 2).

5. Cf. p. 198, note 1.

of the Heart[1]; Prak*r*iti, out of which Buddhi is created[2].

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1. This is the significance of the thirteen years of exile of the Pa*n*d*a*vas after the "Gambling Match" (See MBh. Sabh*a* Parva), the full meaning of which will be examined in due course. They go to seek the proof of the existence of the Supreme Purusha dwelling in the Heart, *viz.* Krish*n*a.

2. Cf. Sa*n*khya system of philosophy (See p. 100).

This is the significance of the wager of thirteen years of exile in connection with the Kauravas; for whoever lost had to pay this penalty. As will be shown in due course, the Sabh*a* Parva of the Mah*a*bh*a*rata is a picture of the Sa*n*khya philosophy, according to which all life is made manifest out of Prak*r*iti (number 13, above Buddhi); and the discussion ("gambling match") is about its correctness and truth. The Pa*nd*avas hold that the number 13 represents the Supreme Purusha as creator; whereas the Kauravas hold that it is Prak*r*iti alone that creates, and that the number 13, after Buddhi, refers to her (See pp. 72, 100). Whoever loses must seek the proof of his point of view: hence the wager of exile for thirteen years for each side; and as Heart-energy, whether we regard it as Purushic or Prak*r*itic, is unmanifest, they were to be in hiding in the thirteenth year.

The Pa*nd*avas lost the contest because the Kauravas played with Nik*r*iti (usually interpreted as Deceit; but it also means Inaction); that is, they held, as the first premise of discussion, that the chief end of life was freedom from all action (See p. 90, note 1); and to this the Pa*nd*avas agreed (for Yudhish*th*ira knew that the "game" was being played with Nik*r*iti, misinterpreted as Deceit). The logical result of this was that the idea of the Supreme Purusha himself, as creator, was eliminated (See pp. 86–91). Hence Krish*n*a (who had been excluded from the discussion) said to Yudhish*th*ira. "Had I been present then at Dw*a*rk*a*, this misfortune would not have overtaken you" (MBh. Vana P. III, xiii, 1.); for Dw*a*rk*a* (Dw*a*r-k*a*) literally implies the body with doors (nine are referred to in the Bhagavad Git*a*, V, 13), and Man is often conceived as personifying the manifest universe (See p. 155, notes 2 and 3). Thus the exclusion of the Supreme Creator dwelling in the Heart, from active participation in life, lost the contest for the Pa*n*d*a*vas, and they had to seek further proof of the existence of their number thirteen. After they had succeeded in this attempt, in the final contest, the battle of Kurukshetra, or the Field of Action (the idea of Action is significant), Krish*n*a himself took active part in the fight. In other words, he was regarded as the supreme actor in all life manifestation; and so the Pa*nd*avas won the "war." The idea of the battle of Kurukshetra as a discussion of the three systems of philosophy, has already been referred to (See p. 99).

FOURTEEN This number is made up of ten and four, and would refer to the ideas represented by them[1]

FIFTEEN Ten and five, referring to the ideas of these numbers, *viz.*, the five elements and the ten senses.

SIXTEEN Ten and six, referring to the ideas connected with them, *viz.*, Mind in relation to the ten senses[2].

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1. This is the significance of the fourteen years of Rama's exile, as referred to in the Ramayana. As has been pointed out (See p. 128), Rama represents Mind-energy in connection with Heart-energy. Now the number four refers to Prakritic Ether or Air (See p. 197), and ten to the senses of knowledge and action; and so the fourteen years of Rama's exile refer to the "conflict" of Heart-energy made manifest as Mind, with (1) Prakritic Ether and Air, and (2) the ten senses. The former is related to Bharata and Satrughna, and the latter to Ravana.

The four sons of Dasaratha are Rama, the twins Lakshmana and Satrughna, and Bharata; and if Rama represents Mind-energy, the twins would represent the twofold character of Ether, Purushic and Prakritic; and Bharata Air (physical aspect of Prana or Breath—See p. 152, note 3);—for that is the descending order of creation; and the twins in sacred literature always refer to the twins in Ether, Purushic and Prakritic. Rama and Lakshmana are always together, and so Bharata and Satrughna, and for obvious reasons;—for the former two are Purushic and the latter Prakritic (See Fig. 20, p. 121). The elevation of Bharata (Air or Prana in its physical aspect—See. Chap. IX for interpretation of Bharata as Air) to the throne in preference to Rama, is Rama's first conflict with the number four; and the last conflict is with the number ten, represented by the ten heads of Ravana (See p. 128).

2. This is the significance of the 16,000 brides of Krishna, signifying many forms of the number sixteen (See p. 125, note 2 for meaning of hundred, thousand, etc). His brides are innumerable forms of Mind-energy made manifest through the senses; and the significance of his "birth" in the Dvapara Age, as connected with Purushic Ether, has already been explained (See p. 128).

SEVENTEEN Ten and seven, referring to Buddhi in connection with Ether or the ten senses[1].

EIGHTEEN Ten and eight, referring to the ideas of these numbers, *viz.* Heart-energy made manifest in Ether or the ten senses. It also refers to the union of 7, 6, and 5, and the systems of thought associated with them[2].

TWENTY Five elements, their five properties, and the ten senses of Knowledge and Action.

TWENTY-ONE Mind, after the twenty referred to above. This number is often spoken of as thrice seven, and would refer to the ideas conveyed by these numbers, *viz.* Buddhi and the three Gu*n*as. It is also made up of 8, 7, and 6, and would refer to the ideas and systems of thought associated with these numbers[3].

TWENTY-FOUR Twenty-four energies of life and the system of thought (*Sañkhya*) associated with them[4].

TWENTY-FIVE Twenty-five energies of life, and the Yoga system of thought associated with them[4].

TWENTY-SIX Twenty-six energies of life, and the Ved*a*nta system of thought associated with them[4].

TWENTY-SEVEN This number is thrice nine, and would refer to the ideas associated with these numbers, *viz.* the

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1. Cf. p. 175, note 4.

2. See p. 99.

3. See p. 99, note 2.

Parasu-R*a*ma, the sixth incarnation of Vish*n*u is said to have "killed" the Kshatriya or the warrior caste twenty-one times; and the idea is to be interpreted in terms of the significance of the number twenty-one, as here explained. The idea of Kshatriya as representing Mind-energy will be explained in Chapter VIII; and it has already been observed that "killing" means assigning to Prak*r*iti (See p. 115, note 1). The idea of Mind as a Prak*r*itic energy has already been explained (See p. 118, note 1.).

4. See p. 72.

whole manifest life with its two, Purushic and Prakritic, currents, in relation to the three Gunas.

This number is also associated with the Moon (sometimes also with the Sun), in connection with the twentyseven Nakshatras or asterisms through which the Moon (and also the Sun) is said to pass.

THIRTY-THREE This refers to the thirty-three energies of life in the manifest universe;—Buddhi consisting of seven, Mind six, Purushic and Prakritic Ether five each, Air four, Fire three, Water two, and "Earth" one only[1].

EIGHTY-FOUR This is seven times twelve, and represents the cycle (12) of Buddhi (7), or the viviparous, born of Buddhi as their parent source[2].

ONE HUNDRED EIGHT This is nine times twelve, and represents the cycle (12) of the universe (9), consisting of seven manifest energies and the Purushic and Prakritic currents of life[3].

HUNDRED, THOUSAND, LAC. These represent an indefinitely large number[4].

Meanings of the Letters of the Alphabet.

We are now in a position to interpret the different meanings of the letters of the Sanskrit alphabet.

VOWELS.

A

Name of Vishnu.

The explanation is obvious. A is the first vowel of the alphabet, and represents the first energy of life, the energy of the Heart, having Buddhi for its first manifestation. From this we conclude that Vishnu, the god of Buddhi, also represents

1. See p. 184.
2. See p. 134.
   From this we can understand the Hindu idea of 84 lacs of births through which a person must pass to achieve *moksha* or ultimate freedom.
3. See pp. 154–155.
   This number is held specially sacred by the Hindus.
4. See p. 125, note 2.

Heart-energy[1]. In this connection it has already been pointed out that the Buddhi or Vedanta system of thought may be examined in relation to (1) Heart-energy, (2) Buddhi, (3) Mind[2]; and the Mind is analogous to the Heart in many respects[3].

A

Name of *S*iva; grandfather.

A, being a lengthened and more obvious from of A, represents the same energy in its more manifest aspect. The more obvious form of the first or Heart-energy is either Buddhi or Mind, for the latter is akin to the Heart in several ways. Hence the meaning *S*iva, who, as has already been pointed out, represents Mind energy[1]. From this it follows that though *S*iva represents the Mind, he is also associated with Buddhi; and it has been observed that the Mind or Yoga system of thought may be examined in relation to (1) Buddhi, (2) Mind itself, and (3) Ether[2].

The meaning, grandfather, would appear to be a secondary one, being derived from the idea of *S*iva as supreme creator or grandfather of the universe.

I

Name of K*a*madeva; to go; walk; arise from; reach.

It has been remarked that the vowel I, being the second vowel of the alphabet, should refer to the second manifest energy, and that is Mind. It has also been pointed out that K*a*ma or Desire is characteristic of the Mind[4].

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1. See pp. 61.

2. See p. 83.

3. See pp. 42–43.

4. BhG. III, 37. "Desire and Anger are born of Rajas Gu*n*a." It has already been pointed out that Rajas Gu*n*a is related to Mind-energy (See p. 82, note 1).

   MBh. *S*anti P. XII, cxciv, 20.

   "When Buddhi *desires* anything, it is called the Mind."

   RV. cxxix, 4. "Desire, the primal seed and germ of Manas (Mind)."

   Cf. p. 59, note 3; p. 68, note 3.

Accordingly, I is the name of K*a*madeva, the lord of Desire, the "primal seed of the Mind." It may be of interest to note that K*a*madeva is also the name of both Vish*n*u and *S*iva; and this will indicate the relation of Heart-energy to Mind in the case of Vish*n*u, and further point to *S*iva as representing Mind-energy.

As the Mind-energy is closely connected with Ether into which it is immediately transformed[1], and as the chief characteristic of Ether is motion, I also means "to walk, go, etc." The other meanings of I would appear to be secondary.

I

Name of Kandarpa or K*a*madeva. Other meanings of *I* are the same as those of I.

I, being the lengthened or more obvious form of I, would represent the same energies as the latter, but in a more obvious manner. Hence the explanation of the meanings of *I* is the same as in connection with I.

U

Name of *S*iva; of Brahman; to call; roar, bellow.

As has already been pointed out, this vowel refers to Purushic Ether; and its meanings may easily be associated with Brahman, in connection with whom we get the conception of Brahm*and*a or the Egg or Ovum of Brahm*a*; and the form of an Egg is, as already pointed out, related to Ether. From this we conclude that Brahm*a* is associated with the system of thought connected with Ether, *viz.*, the S*a*ñkhya system and all that it implies[2].

*S*iva also may easily be associated with Ether. In this connection it should be borne in mind that each system of thought, Ved*a*nta, Yoga, and Sañkhya, may be considered from three points of view; and the meanings of the vowels or consonants connected with these systems must bear on all that the systems are associated with[3].

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1. See p. 43, note 1.
2. See p. 79, note 3.
3. See p. 83.

The other meanings of U are obviously connected with Sound, which, as already explained, is characteristic of Ether (Purushic as well as Prak*r*itic).

U

Name of *S*iva; an interjection of calling to; helping; protecting; weaving; sewing.

The explanation of *S*iva is the same as in the case of U, whose more obvious form this vowel is. So is the meaning, "calling to," implying sound. Other meanings would appear to be secondary, describing perhaps the character of Ether as a "protector" of life, and also indicating its motion, as weaving, sewing, etc.

*R*i

An interjection of calling, laughter, etc.; heaven (Ether, Space); to go, reach, pierce.

It has already been pointed out that *R*i refers to Prak*r*itic Ether; and all the meanings of this vowel can be explained in the light of Ether; for Ether is the source of sound (calling, laughter, etc.); it is Space itself; and it implies motion (to go, reach, etc.).

Ri

Mother of the gods; of the demons; going; motion.

Other meanings are the same as of *R*i.

Ri is a lengthened and, therefore, a more obvious form of *R*i, and would represent Prak*r*itic Ether. Its meaning as "mother of gods and demons" is interesting, as indicating that the idea of both gods and demons is derived from an examination of Prak*r*iti, for Prak*r*itic Ether represents Prak*r*iti[1].

It is easy enough to understand the idea of going or motion, as connected with Ether which is characterised by motion. It has already been pointed out that Purushic Ether

1. See p. 50, note 1; p. 150, note 1.

is characterised by elliptical and Prak*r*itic Ether by wave motion; the one being limited in space, and the other accompanied by change of place[1].

L*r*i

The Earth; a mountain; the mother of gods; female Nature (Prak*r*iti).

In our explanation of the vowels L*r*i refers to Air; and Air is conceived as Prak*r*iti, firstly because of its association with Pr*an*a or Breath (for, Pr*an*a is sometimes conceived as Purushic and sometimes as Prak*r*itic, even as the Heart-energy is[2]); secondly, because the element Air is associated with all actions, and actions are related to Prak*r*iti[3], and the very word Prak*r*iti (Pra, k*r*i, ti or iti) implies action; and thirdly, because all that is produced in Ether is made manifest in Air[4]. Hence all the attributes of Ether may easily be associated with Air, and the former is conceived as Prak*r*iti, as has already been explained. Accordingly, L*r*i (Air) signifies Prak*r*iti or female Nature, and is conceived as the mother of gods. Indeed, the meaning might easily have been "mother of gods as well as demons" as in the case of *Ri*; and we shall see that in its lengthened form, L*ri*, we get this meaning.

It might appear to be difficult to explain the meaning Earth; but our planet Earth often represents Prak*r*iti[5], and, as we shall see in Chapter IX, the very idea of P*r*ithv*i* (which signifies our planet Earth) is that of Prak*r*iti or female Nature. It has already been observed that our Earth is conceived as consisting of all the five elements, etc[5].

The same observations apply to the meaning Mountain. As we shall see, Parvata or Mountain stands for Ether

1. See p. 150.

2. See p. 152.

3. BhG. III, 27, etc. Cf. pp. 70, 90.

4. See p. 151, note 2.

5. See p. 50, note 1.

or Prak*r*iti, from which we get P*a*rvat*i* or "daughter of the Mountain," the consort of Mah*a*deva; and the union of the two symbolises and union of the Supreme Purusha of Mind with Ether[1].

Lr*i*

*S*iva; mother of the Cow of Plenty; mother of D*a*navas (Demons); mother; Divine Female; female Nature (Prak*r*iti).

All meanings of L*ri*, except that of *S*iva, are similar to those of its shorter form, L*r*i; and the explanation is the same.

The meaning, *S*iva, is not difficult to reconcile with the idea of Air or Breath, or Pr*an*a, which, as the energy of the Heart or Mind (to which the Heart is akin), may be conceived as identified with *S*iva.

E

Name of Vish*n*u; (as a combination of A and I) to come near.

In our scheme of thought E stands for Fire, which is associated with the Sun or Buddhi, the first manifest form of Heart-energy or Vish*n*u.

The other meaning is secondary.

Ai

Name of *S*iva.

The difference between E and Ai (its elongated form) is analogous to that between A and *A*; and we have seen that the one is the name of Vish*n*u and the other of *S*iva in both cases; and for the same reason.

O

Name of Brahm*a*.

According to our system of thought, O refers to Water or Prak*r*iti[2]. We have already seen that Brahm*a* is associated

1. The god G*an*esa was born of this union; and he is said to have written the "story" of the Mah*a*bh*a*rata to the dictation of Vy*a*sa. The idea of G*an*esa as representing Action in relation to Prakriti (or Prak*r*itic Ether) will be explained in due course. See p. 214; p. 215, note 4.

2. See p. 37, note 2.

with the idea of the Universal Ovum (Brahm*and*a), which again is related to Ether, often identified with Prak*r*iti. As Water also represents Prak*r*iti[1], the name of Brahm*a* may appropriately be associated with it.

Au

Name of Ananta or *S*esha (Serpent); sound.

Au, according to our system of thought, represents a more obvious form of Water or Prak*r*iti; and since it means the Great Serpent, it implies that the Serpent is identified with Prak*r*iti[2]. The other meaning appears to be secondary, Prak*r*iti being identified with Ether which is characterised by sound.

Idea of the Supreme Purusha in Terms of Vowels.

We have seen that a number of vowels refer to the Supreme Purusha, Vish*n*u, *S*iva, and Brahm*a*; and as the former represent Purushic and Prak*r*itic energies of life, we should be able to get some idea of the character of the Supreme Purusha, as understood by the ancients, from them.

We see that Vish*n*u is represented by A and E; the one representing Buddhi, and the other Fire; and both the energies are Purushic. From this we may conclude that the idea of Vish*n*u is purely Purushic, and Prak*r*iti is conceived as created out of him[3].

Further, we find that *S*iva is represented by *A*, I, U, *U*, L*ri*, and Ai; and *A* refers to Buddhi, I to Mind, U and *U* to Purushic Ether, L*ri* to Air, and Ai to Fire. Of these *A*, U, *U* and Ai are Purushic and the rest Prak*r*itic. Accordingly, the idea of *S*iva is partly Purushic and partly Prak*r*itic; that is, he combines the characteristics of both Purusha and Prak*r*iti. In other words, according to the *S*iva-idea, creation takes place by means of the union of Purusha and Prak*r*iti; while

1. See p. 37, note 2.

2. See p. 115.

3. Cf. p. 61, note 2.

according to the Vishnu-idea Purusha alone creates, and Prakriti herself is created out of him[1].

Again, we see that Brahma is represented by U and O; the former referring to Purushic Ether, and the latter to Water; the first being Purushic and the second Prakritic. From this we conclude that the idea of Brahma, like that of Siva, signifies the union of Purusha and Prakriti in the creation of life. But there is a difference between the idea of Siva and that of Brahma. We notice that the Brahma-idea is limited to the elements, Ether and Water; while the Siva-idea comprehends Buddhi as well. Accordingly the Brahma-idea is limited to the creative energy of the elements, from Ether downwards[2]; while the Siva-idea conceives of Buddhi as the highest creative energy of life. We might remember that the Siva-idea refers also to the creative energy of the Mind; and this is seen in the meaning of I as Kamadeva or the god of desire, a name of Siva.

If our reasoning is correct, the three great energies of life are represented by the three great gods,—Vishnu as purely Purushic, with Buddhi for his first manifest energy, according to whose conception there is only one Purusha without a second, and he alone creates the universe; (2) Siva, both Purushic and Prakritic, with Mind for his first manifest energy, according to whom both Purusha and Prakriti unite to create the universe; and (3) Brahma, both Purushic and Prakritic, with Ether for his first manifest energy, according to whom also, both Purusha and Prakriti unite to create the universe. The last theory came, in later times, to be associated with the name of Buddha[3].

Consonants.

Let us now consider the meanings of the consonants.

1. Cf. p. 61, notes 2 and 3.

2. This would perhaps explain why Brahman alone of all the Gods is conceived as belonging to the neuter gender. Cf. p. 61.

3. Cf. p. 61.

CONSONANTS

Gutterals (Buddhi-Class)

K

Name of Praj*a*pati; of Brahman; of Vish*n*u; the soul; the Sun; fire; light; air; time; sound; water; head; happiness; Mind.

Explanation.

K, being the first consonant of the alphabet, refers to all things that can be conceived as being *first* in the manifest universe. It would, therefore, refer to the Supreme Creator, Purusha or Prak*r*iti, or the Heart-energy; the Head energy or the Buddhi-theory of life; Mind, first according to the Mind-theory of creation; and Ether, first according to the Ether-theory of life. We should be able to explain all the meanings of K on this assumption.

Supreme Purusha: Vish*n*u, Brahman, Praj*a*pati.

Prak*r*iti: Water.

Purusha as Heart-energy: Vish*n*u.

Purusha as Buddhi: Vish*n*u.

Purusha as Ether: Brahman.

First Energies:—

Heart-energy: Soul; air (associated with the Heart as Breath)[1].

Buddhi: The Sun; fire; light; time; head; happiness.

Mind: Mind.

Ether: Sound.

Kh

The Sun; cavity, hollow, apertures of the human body; hence, an organ of sense; Ether; Brahm*a*; Anusv*a*ra; happiness; action; understanding.

Explanation.

Kh, being the second consonant of the alphabet, refers to those energies that come second into manifestation. Further,

1. See p. 152, note 1.

in our diagram of the alphabet, it occupies place No. 9 in the region of Mind, and so would refer to the ideas associated with that number. We should be able to explain all meanings of the letter Kh in this light.

The idea of second manifestation is easy enough to understand. Thus, if the Heart-energy be regarded as the first, Buddhi will be second; similarly, if Buddhi be first, Mind will be second; again, if Mind be first Ether will be second; and lastly, if (Purushic) Ether be first, (Prak*r*itic Ether or) Air will be second.

(1) Buddhi (second), Heart-energy being first: The Sun; knowledge; happiness; understanding.
(2) Mind (second), Buddhi being first: Knowledge.
(3) Purushic Ether (second), Mind being first: Brahm*a*; Ether; cavity, hollow (all holes are related to Ether); Organ of sense (of knowledge).
(4) Prak*r*itic Ether (second), Purushic Ether being first: Organ of sense (of action).
(5) Air (second), Ether being first: Action.

There is one very interesting meaning of Kh, Anusv*a*ra, which has not been explained. But Anusv*a*ra, the sign representing the action of the Centrosomes on the Chromosomes in the development of the Cell, is a symbol of the union together of Purusha and Prak*r*iti[1]; and, it has been shown that, whether the idea of creation be that the Supreme Purusha is first or Prak*r*iti first, it is followed by the idea of the union together of Purusha and Prak*r*iti[2]. Accordingly, the idea of Anusv*a*ra, as representing this union, is second in order, and it is indicated by the letter Kh.

In this connection it may be of interest to note that the two letters which, according to the rules of Sansk*r*it grammar, are changed into an Anusv*a*ra, N and M, belong, in our diagram of the alphabet, to the region of Purushic Ether, (Nos. 17 and 18 respectively.) From this we may conclude that the union of Purusha and Prak*r*iti (represented by an Anusv*a*ra) takes place in the region of Purushic Ether; that is, in a state of elliptical motion or rest (for Purushic Ether is characterised

1. See p. 186.
2. See p. 54, note 6; p. 197, significance of the number two.

by this, and Prak*r*itic Ether has motion from place to place). This idea would be important in connection with a proper understanding of the law of creation.

It has been pointed out that the meaning of a letter should be indicated by the place it occupies in the diagram of our alphabet. As Kh has number nine, in the region of Mind, it would refer to the idea of the Mind; and that has already been explained. But there is an added significance attaching to the number nine; and it has already been pointed out that it includes the seven manifest energies, from Buddhi to "Earth," as well as the two currents of life, the descending or Purushic and ascending or the Prak*r*itic one. Accordingly, it includes all that can be conceived as arising out of the union of Purusha and Prak*r*iti, and this idea is also indicated by Anusv*a*ra.

G

Going; moving; staying, abiding in; having sexual intercourse with; singing; third note of music; name of Ga*n*e*s*a.

EXPLANATION.

G, being the third consonant, refers to the third idea of the creation of manifest life; and that, in order, is *(a)* Mind, if the Heart be regarded as first; *(b)* Purushic Ether, if Buddhi be first; *(c)* Prak*r*itic Ether, if Mind be first; and *(d)* Air, if Purushic Ether be first.

Further, in our diagram of the alphabet, G is assigned to the region of Purushic Ether (No. 15), and this should further elucidate the meanings of the letter.

(1) Mind (third), Heart being first, Buddhi second:
We notice that G does *not* refer to the Mind in any of the meanings assigned to it, and for obvious reasons; for the letter, in our diagram, belongs to the region of Purushic Ether (below Mind), and, therefore, cannot refer to the Mind as the creative energy of life.

(2) Purushic or Prak*r*itic Ether (third), Buddhi being first and Mind second:
The meanings in agreement with this are, moving; abiding in; having sexual intercourse with; third note of music; singing; name of Ga*n*e*s*a.

It has already been pointed out that Motion in the abstract may be regarded as belonging to both Purushic and Prakritic Ether; and it has been shown that motion in Purushic Ether is elliptical or limited in space or at comparative rest, while Prakritic Ether is characterised by wave motion with change from place to place. Hence the meanings, moving, staying or abiding in.

It has been pointed out that Purushic Ether is characterised by Sound: hence the meanings, singing, and third note of music.

It has been shown that the union of Purusha and Prakriti takes place in Purushic Ether[1]; and as the letter G is situated there, it implies the idea of sexual union.

Ganesa: The idea of Ganesa, the son of Mahadeva and Parvati, is very interesting, and would be examined again in the "story" of the Mahabharata with which he is closely associated. It is enough to mention here that Mahadeva and Parvati represent the union of Purusha and Prakriti, as Mind-energy and Ether[2]. The idea of a son in the Hindu scheme of thought is twofold: Either he is a re-creation of the father, and so identified with him[3], or he is descended from him, in which case he represents one energy lower than his father.

Now Ganesa is said to have had a man's head at birth, but it was cut off by his father who, in order to appease Parvati, fixed an elephant's head to his son's trunk and restored him to life.

The explanation of this idea of Ganesa is not difficult to understand. He is the son of Mind-energy (Siva) and Ether (Parvati), and it is at first believed that he represents Purushic Ether, and so has the head of a man (Purusha) at birth. But, according to his parents, he represents Prakritic Ether (senses of Action) more than Purushic (senses of Knowledge); hence he is given an elephant's head to express this idea. The literal meaning of

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1. See p. 212.

2. See p. 208.

3. SBr. XII, iv, 3, 1; SBE, Vol. XLIV, p. 187. The father is the same as the son, and the son is the same as the father.

Hastin (elephant) is "having hands"[1]; and hands are the instruments of action, related to the element Air[2]; and the connection of Air with Ether has already been explained[3]. Hence the head of an elephant (Hastin) in connection with Ga*n*esa indicates that he represents Prak*r*itic Ether even more than Purushic Ether[4]. The idea of the letter G meaning Ga*n*esa, therefore, is that he represents Ether (Purushic and Prak*r*itic).

Gh

From "han," striking, killing; a bell; rattling or tinkling sound.

1. See Monier William's Dictionary, p. 1295.
2. See p. 70.
3. See pp. 151–152.
4. It has already been pointed out that all the three Gu*n*as meet in Ether; and so Ga*n*esa is associated with all of them and the connected schemes of philosophy and religion (See pp. 81–82); hence, he is invoked at all Hindu religious ceremonies and is conceived to be the wisest of the gods.

We shall see in the "story" of the Mah*a*bh*a*rata, how the Elephant on the head of Ga*n*esa is connected with the City of the Elephant, Hastin*a*pura, the birth-place of both the Kauravas and P*and*avas, indicating that the subject-matter of the "contest" between the two parties centres round the idea of Ether and all that is associated with it. It has already been pointed out that the great battle of Kurukshetra is only a contest between the three Gu*n*as, and the three systems of philosophy and religion expressed by the number 18 (See p. 99); and the three Gu*n*as meet in the region of Ether, as has been pointed out. In this connection it is interesting to note that Kurukshetra literally signifies "a Field of Action," indicating that the subject-matter of discussion is Action. The Kauravas hold that the end of all life is Nik*r*iti or the abandonment of Action; while the P*and*avas are of the opinion that it is impossible to abandon it, and that the Supreme Creator himself is the chief actor in life. Cf. p. 200, note 2.

EXPLANATION.

As we are not concerned with secondary meanings, the first, derived from "han" need not be explained.

Gh, in our diagram of the alphabet, belongs to the region of Prakritic Ether (No. 20). Hence the reference to sound (for Ether, both Purushic and Prakritic, is characterised by sound), in bell, etc.

Gn

An object of sense; desire for any sensual object; name of *S*iva.

Gn, being the fifth consonant of the alphabet, refers to the ideas conveyed by the number five; and they relate to the five elements, the five senses, etc. Further, in our diagram of the alphabet, it is assigned to the region of Air (No. 25). From all this we should be able to explain the meanings of the letter. An object of sense as well as a desire for such an object, obviously refers to the five senses. As for a name of *S*iva, we have to refer to the idea of the number 25 occupied by this letter. It has already been pointed out that the scheme of thought associated with 25 energies of creation, related to Yoga philosophy, is connected with the religion of *S*iva[1]; and, calculating from the bottom, or from manifestation to its source, the Supreme Purusha in that system occupies place number 25. Hence the association of *S*iva with the letter Gn.

PALATALS (MIND CLASS)

Ch

Pure; moving to and fro; mischievous; seedless; a thief; a tortoise; Moon; *S*iva.

EXPLANATION.

Ch, being the sixth consonant of the alphabet and the first letter of the second or Palatal class, should correspond to the ideas conveyed by the numbers two and six. Further, in our diagram of the alphabet, it belongs to the region of the Mind (No. 8). This should have a bearing on its meanings.

1. See pp. 71–72.

It might be pointed out, in this connection, that the number six refers to the Mind; for the Mind is always considered in association with the five senses, and called the sixth[1]. Again it has been observed that the Palatal class refers to the Mind. Hence the meaning Moon (or Mind personified by the Moon[2]). Hence also the name of *S*iva, who, as already explained, is associated with Mind-energy.

It might be mentioned, in this connection, that the number 8 refers to Ahank*a*ra or *A*tman or the highest Self within each individual as well as in the universe[3]. It is Heart-energy, the unmanifest, after which we get the seven manifest energies from Buddhi to the element "Earth." This Heart is "pure;" it is "seedless," being created out of itself; and it is ever "moving to and fro." All these meanings can be derived from the idea of the number 8, the place occupied by this letter. The meaning, Tortoise, can be explained in connection with the Tortoise-incarnation; and, as has already been shown[4], it refers to the form of the Ether of the Heart.

It is difficult to explain the meaning, thief; but it would undoubtedly have some secondary connection with the place or class of the letter.

Chh

Dividing; a fragment; pure; clean; tremulous.

Explanation.

Chh, being the seventh consonant, refers to the energy of the number seven, and that is Buddhi, even as the Mind is the energy of the number six[5]. Further, it is placed in the region of Purushic Ether, being number 16 in our diagram of the alphabet. Again, the idea of the number 16 is associated

1. See p. 131, note 5.
2. See p. 66, note 6.
3. See p. 63, note 3.
4. See Fig. 10, p. 46.
5. See p. 197, note 2.

with the Mind[1], following the fifteen energies consisting of the five elements and the ten correlated senses of knowledge and action. We should be able to explain the meanings of Chh in the light of these ideas.

Number seven, Buddhi: Pure, clean.

As belonging to Ether: Tremulous, (vibration or motion or sound being characteristic of Ether).

The other meanings can be explained on the assumption that it is a characteristic of Ether to divide substances into fragments, and this would be borne out by the fact that matter in Ether exists in the form of Atoms[2].

J

Born, produced; speedy, swift; speed; victorious; eaten; enjoyment; light; poison; name of Vish*n*u; of *S*iva.

EXPLANATION.

J, being the eighth consonant, is connected with the energy of the number eight, and that is Heart-energy[3], as Buddhi is referred to the number seven, and Mind to the number six. Further, in our diagram of the alphabet, J is placed in the region of Prak*r*itic Ether (No. 21), and number twentyone is associated with many ideas[4]. We should be able to explain the meanings of J in the light of all these.

Number eight, Heart energy: Name of Vish*n*u who, as already explained, is associated with the Heart energy, having Buddhi for its first manifestation.

Number seven, in association with the idea of thrice-seven, referring to Buddhi: Light.

1. See p. 201, note 2.

2. See p. 150.

3. See p. 198, notes 1 and 2.

4. See p. 202, note 3.

Number 21, the place it occupies, referring to the Mind: Name of *S*iva who, as already explained, is associated with Mind energy.

Region of Prak*r*itic Ether, to which it is assigned: Born, produced. As this is the fourth region, the first three being Buddhi, Mind, and Purushic Ether, all manifestation takes place in this region, as has already been explained. Hence the meaning, born, produced[1].

Speedy, swift; speed: This also is a characteristic of Prak*r*itic Ether, *viz.*, motion from place to place, or speed.

Poison: It has been pointed out[2] that Prak*r*itic Ether is characterised by poison, in connection with one class of serpents. Hence the meaning, poison.

The remaining meanings, victorious, eaten, enjoyment, would appear to be secondary.

Jh

Asleep; playing a tune, beating time; a jingling sound; wind accompanied by rain; name of B*r*ihaspati; hurricane; lost, destroyed.

EXPLANATION.

Jh, the ninth consonant of the alphabet, should refer to the energy after the Heart, the number eight, in order. But as there is nothing after the Heart, life may be conceived as either destroyed or asleep after that. Hence the meanings, destroyed, lost; asleep.

Again, in our diagram of the alphabet, Jh is placed in the region of Air (No. 26): Hence the meanings, wind, hurricane. Air also makes sound audible[3]; hence the reference to tune, beating time, jingling sound.

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1. See p. 134.

2. See pp. 167–168.

3. See p. 151, note 2.

The name of B*r*ihaspati is difficult to explain; for, according to our theory, B*r*ihaspati (Jupiter) is associated with Fire and not Air[1].

Jn

A singer; a jingling sound; a heretic; an ox; the planet *S*ukra or Venus.

Explanation.

Jn, being the tenth consonant, should have a connection with the ideas associated with that number. In the diagram of the alphabet it is placed in the region of Fire (No. 28).

The number ten, as already explained, refers to the ten senses, five of knowledge and five of action; and they are connected with Ether, Purushic and Prak*r*itic. Again, Ether is characterised by sound. Hence the meanings, singer, and jingling sound.

The idea of Ox (*Go*) is also related to Ether; and it will be explained in detail in a subsequent chapter, how Ether is symbolised in the Cow or the Ox, and all the ideas of the Hindus in connection with the sacredness of the Cow are related to the ideas associated with Ether[2].

*S*ukra or Venus, according to our theory, symbolises Water[1], which represents Prak*r*iti[3], and Ether does the same[4]. Hence, as Jn signifies Purushic and Prak*r*itic Ether, it means *S*ukra or Venus.

The meaning, heretic, would appear to be a secondary one, implying, perhaps, that he who believes in Ether as the ultimate source of life (Sa*ñ*khya philosophy) is a heretic.

1. See p. 156.

2. Cf. pp. 212–215.

3. See p. 37, note 2. Cf. p. 22, note 3.

4. See p. 50, note 1, in connection with our planet Earth. Cf. p. 150, note 1.

CEREBRALS (PURUSHIC ETHER CLASS)

T

A sound; a dwarf; a quarter (fourth).

EXPLANATION.

T is the eleventh consonant of the alphabet and, in our diagram, belongs to the region of Purushic Ether (No. 14).

In connection with the idea of Ether, the meaning, sound, is easy to understand. Dwarf (V*a*mana*h*), as already explained[1], is connected with the Mind (No. 11).

Quarter (Di*s*) is always associated with Ether[2], to which this letter belongs.

*T*h

A loud noise; an imitative sound; the disc of the Sun or the Moon; a circle, a globe; an object of sense; a name of *S*iva.

EXPLANATION.

*T*h is the twelfth consonant of the alphabet and, in our diagram, is placed in the region of Prak*r*itic Ether (No. 22). Its meanings should be explained in the light of ideas associated with Prak*r*itic Ether and number 12.

Prak*r*itic Ether: A loud noise; an imitative sound (the former may be regarded as onomatopoetic, from the sound of the letter, *t*ha, *t*ha).

A globe, a circle. It has already been pointed out that Purushic Ether is associated with an ellipse, and Prak*r*itic Ether with a circle or a wave; and the motion of the one is limited in space, while that of the other (e.g. motion on a wheel) is not. Hence the idea of a circle or globe[3].

An object of sense. It has been pointed out that the senses are related partly to Purushic and partly to Prak*r*itic Ether.

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1. See p. 127.
2. B*r*ih. Up. I, iii, 15; SBE. Vol. XV, p. 81.
3. See p. 150.

The number twelve: This number relates to the cycle of the Sun in Ether. The reference to Ether has already been explained; the reference to the Sun is to be found in the meaning, disc of the Sun.

The remaining two meanings, disc of the Moon and *S*iva, both of which are associated with the Mind, would be easy to explain if we associate Buddhi or Prak*r*itic Ether with the Mind-energy, which is not illogical; for the latter is immediately transformed into Ether, and Buddhi is related to the Mind[1].

D

A sound; a kind of drum; fear; submarine fire; *S*iva.

EXPLANATION.

This is the thirteenth consonant of the alphabet, placed in the region of Air (No. 27) in our diagram.

Air: It has been pointed out that sound is made audible in Air; hence the reference to sound, and a kind of drum. The association of *S*iva with Air or Pra*n*a or Heart-energy has already been referred to[2].

Number thirteen: This number refers to the energy of the Heart as twelve to Buddhi. As the Heart is akin to the Mind-energy[3], this would explain the meaning, *S*iva.

The remaining meanings, fear and submarine fire, would be difficult to explain and appear to be secondary.

*D*h

Nirgu*n*a; an imitative sound; a large drum; a dog; a serpent.

EXPLANATION.

*D*h is the fourteenth consonant, placed in the region of Fire (No. 29) in our diagram.

1. See p. 43, note 1; p. 83.

2. See p. 208.

3. See pp. 42–43.

The meanings, sound and a large drum, would appear to be onomatopoetic from the sound *d*ha, *d*ha; and the letters of this class (cerebrals) are associated with Ether, characterised by sound.

As the number 14 is made up of ten and four, it would refer to all ideas associated with these numbers[1]; and the number ten, referring to Ether, would explain the idea of drum, imitative sound, etc. Ether would also explain the reference to serpent, which is egg-born.

It is difficult to explain the remaining meanings, Nirgu*n*a, and a dog.

N

Knowledge; certainty; ornament; a water-house; name of *S*iva; a sound of negation; a gift.

EXPLANATION.

N is the fifteenth consonant, placed in the region of Buddhi (No. 2) in our diagram.

Buddhi: Knowledge, certainty; name of *S*iva[2].

Number two: This refers to Prak*r*iti, number one referring to Purusha. Hence the reference to Water-house, Water being a symbol of Prak*r*iti, as already explained.

Sound of negation would appear to be onomatopoetic, and this letter belongs to the cerebral class, related to Purushic Ether. The remaining meanings would be difficult to explain; but they appear to be minor and secondary.

DENTALS (PRAKRITIC ETHER CLASS)

T

The pronominal base of *tad*, "that which;" the breast; the hip; a warrior; a thief; a wicked man, a Mlechha; a Buddha; a jewel; nectar; virtue.

EXPLANATION.

T is the sixteenth consonant, belonging to the region of Prak*r*itic Ether (No. 19) in our diagram.

Number sixteen: Ten and six, referring to the Mind, the five elements and the ten senses.

1. See p. 201.
2. *S*iva symbolising Mind-energy is also related to Buddhi (See p. 83).

Prakritic Ether: It has already been pointed out that all things are made manifest in the fourth stage of development, and Prakritic Ether is the fourth in order, the first three being Buddhi, Mind, and Purushic Ether. Accordingly T, the first letter of the dental class, which represents Prakritic Ether, stands for all the viviparous made manifest in it. Hence it is the pronominal base of the pronoun, *tad*, meaning "that which," and is applicable to all manifest life, as Man, the highest of the viviparous, personifies all creatures[1]. As breast and womb also refer to manifest life, they might be associated with this idea. The idea of Buddha is also connected with Ether[2].

The remaining meanings are difficult to explain.

Th

A mountain; a protector; a sign of danger; eating; fear; an auspicious prayer.

EXPLANATION.

Th is the seventeenth consonant, placed in the region of Fire (No. 30) in our diagram.

Fire: As food of the viviparous (vegetable kingdom) belongs to the Fire-class, this would explain the reference to eating. Further, food protects. Again Fire is associated with Speech, and this might explain the reference to prayer; and a large number of prayers are offered to the god Agni (Fire) in the sacred works of the Hindus[3].

No. 17 belongs to Purushic Ether in our diagram of the alphabet; and this might explain the meaning, mountain, which is associated with Ether[4].

Other meanings would be difficult to explain.

D

Giving; offering; the act of cutting off; a mountain.

EXPLANATION.

D is the eighteenth consonant, placed in the region of Buddhi (No. 3) in our diagram. It seems difficult to explain

1. See p. 155, note 3.
2. See p 210, note 3.
3. Cf. *Rig* Veda.
4. See p. 207.

the meanings of this letter. The idea of mountain, however, can be explained in the same manner as in the case of Th, for No. 18 belongs to Purushic Ether in our diagram.

Dh

Putting; holding; name of Brahm*a*; of Kubera; the sixth note in the gamut of music; virtue; merit; wealth.

EXPLANATION.

Dh is the nineteenth consonant, placed in the region of Mind (No. 10) in our diagram.

Mind: The reference to the region of Mind is to be found in the sixth note of the gamut of music, for this number is connected with the Mind, as already explained.

Kubera is the elder brother of R*a*va*n*a and is called Vai*s*rava*n*a; and R*a*va*n*a, as has been pointed out, is related to the two aspects of Ether, symbolised in his ten heads[2]. Kubera, accordingly, would represent Mind-energy, being one degree higher than R*a*va*n*a

Number ten: This would refer to Ether, Purushic and Prak*r*itic, and explain the reference to Brahm*a*, who is associated with Ether[1].

The other meanings appear to be secondary.

N

A particle of negation, thin; spare; vacant; empty; identical; undivided; name of Buddha; of Ga*n*esa; jewel; pearl; gift; war.

EXPLANATION.

N is the twentieth consonant, placed in the region of Purushic Ether (No. 17) in our diagram. The number twenty is associated with Ether, referring to the ten senses, the five elements and their five properties, Ether being the twentieth.

Ether: This will explain the reference to Buddha and the name of Ga*n*esa. It has already been pointed out that the idea of Ga*n*esa is associated with both Purushic and Prak*r*itic Ether[3];

1. See p. 210, note 3.
2. See p. 128.
3. See p. 215, note 4.

and the philosophy of Buddhism is also based on Ether as the supreme manifest creative energy of life[1].

The meanings, thin, empty, vacant, spare, would also refer to Ether, for it is regarded as empty space, vacant, etc.

The remaining meanings would appear to be secondary.

Labials (Air Class)

P

Drinking; guarding, protecting; the fifth note in the gamut of music; wind; a leaf.

Explanation.

P is the twenty-first consonant, first of the fifth (Labial) class, and belonging to the region of Air (No. 24) in our diagram.

Air: This explains the meaning, wind or air.

Fifth class: This corresponds to the fifth note in the gamut of music; and air is associated with the audibility of sound. The number five is also connected with Ether, and this element protects or guards.

The other meanings, drinking or a leaf, would appear to be secondary.

Ph

Manifest; a gale; swelling; flowing; bursting with a popping noise; bubbling, boiling; angry or idle speech.

Explanation.

Ph is the twenty-second consonant, assigned to the region of Water (No. 31) in our diagram.

Water: As Prak*r*iti is symbolised as Water, and all life is made manifest in Prak*r*iti, we have the meaning, manifest.

As this is a consonant of the fifth or Air-class (Labial), we have a reference to gale.

Swelling might be explained in connection with the idea of Air, and flowing in connection with Water. Popping noise, bubbling, boiling, would be onomatopoetic (from pha, pha).

1. See p. 88, note 4; p. 224, note 2.

Speech is connected with Air, which makes it audible; or it may be connected with Ether in which sound is produced; and the reference to Ether is to be found in Ph belonging to the fifth or the Labial class. The number five might refer to either Ether, as the first of the five elements, or to Air, as the fifth energy of manifest life. But if we combine Purushic and Prak*r*itic Ether into one, it would refer to Fire instead of Air. In that case Speech would be associated with Fire, having Agni for its presiding deity[1].

B.

Name of Varu*n*a; Sindhu; Water.

EXPLANATION.

B is twenty-third consonant, assigned to the region of Buddhi (No. 4) in our diagram. B is often changed into V and connected with it[2]; and V, in our diagram, is assigned to the region of Water (No. 32). Hence the meaning, water, given to both B and V.

Varu*n*a, as will be shown in Chapter IX, is associated with water or Prak*r*iti. The letter B is assigned to the region of Buddhi, and also refers to water; hence its connection with Varu*n*a.

Sindhu signifies a river or ocean or water in general; and so the meaning is clear.

Bh

Name of Venus; semblance, delusion, error; a star; a lunar mansion; a planet; a sign of the zodiac; the number 27.

EXPLANATION.

Bh is the twenty-fourth consonant, assigned to the region of the Mind (No. 11) in our diagram.

As has been pointed out, the number twenty-four refers to the Sañkhya system of thought, having Prak*r*iti for the supreme creative energy of life[3]; and it has been shown that Prak*r*iti is

1. See pp. 6, 70.

2. See Monier William's *Sanskrit Grammar* p. 17.

3. See pp. 72, 100.

symbolised by Water[1]. Now, the planet Venus also represents Water[2]; hence the reference to Venus.

The meanings, error, delusion, etc. would appear to be secondary, indicating that the idea of Prak*r*iti as the supreme creative energy of life is an error and a delusion. Or it may be associated with the conception of M*a*y*a*, which is commonly believed to mean error or delusion, and M*a*y*a* is often identified with Prak*r*iti[3]. As the letter Bh is related to Prak*r*iti, the meanings, error, etc., can easily be explained.

The explanation of the number 27 in connection with this letter is also easy; for this number represents the cycle of the Moon or the Mind in connection with the twenty-seven Nakshatras or asterisms[4]. Now, in our diagram, the letter Bh is placed in the region of Mind or the Moon; and No. 11, as has been pointed out, refers specially to the Mind. Hence the reference to the number 27. Hence also the meaning, a lunar mansion. As a Nakshatra or a lunar mansion is a constellation of stars, we get the meaning, star. As the Sun also passes through these Nakshatras, even as he does through the signs of the zodiac, Bh also means a sign of the zodiac.

M

Time; poison; the Moon; name of Brahman; of Vish*n*u; of *S*iva; fourth note in the gamut of music.

EXPLANATION.

M is the twenty-fifth consonant, placed in the region of Purushic Ether (No. 18) in our diagram.

It has been pointed that Time signifies the cycle of Buddhi completed in Ether, and the idea is represented by the number 12 (7 and 5).

1. See p. 37, note 2.

2. See p. 112.

3. See p. 88, note 5.

4. See Monier William's Dictionary, p. 524.

It has been shown that the Yoga or Mind system of philosophy is associated with the number 25[1], and M is the twenty-fifth consonant; hence the reference to the Moon or Mind.

It has been explained that Brahman represents Ether, *S*iva Mind, and Vish*n*u Heart energy, having Buddhi for its first manifest form. It has also been pointed out that Ether is represented by the number five; Mind by six, and Buddhi by seven,—all together making a total of 18. Now, the letter M occupies place number 18 in our diagram; accordingly, it signifies the union together of all the three principal deities, Brahm*a*, *S*iva, and Vish*n*u; hence their names referred to by this letter[2].

From this idea we can understand why these three,—Brahm*a*, *S*iva and Vish*n*u—are considered the three principal gods of the Hindus. They embrace all conceivable ideas regarding the creation, manifestation and destruction of life, as explained in the light of Ether, Mind and Buddhi energies of the universe.

It should also be borne in mind that the three Gu*n*as, Sattva, Rajas, and Tamas, all meet in Purushic and Prak*r*itic Ether; and in our diagram this meeting takes place at points indicated by the letters M and T (Nos. 18 and 19), both of which are associated with the idea of manifest life, the latter (T) representing the whole universe, it being the base of the pronoun *tad*, meaning "that which."

Thus we find that the letter M represents Buddhi, Mind, and Ether all together: hence the reference to Time (Buddhi and Ether); to Vish*n*u (Buddhi); to the Moon (Mind); to *S*iva (Mind); to Brahman (Ether); to a note of music (Ether). The meaning, poison, appears to be secondary, for we have associated Prak*r*itic and not Purushic Ether with poison; but the former is only a form of the latter.

SEMI-VOWELS

Y

Base of the relative pronoun, meaning "he who;" goer or mover, (from I); carriage; wind; union; fame; light.

1. See p. 92.
2. See p. 99 for significance of the number eighteen.

EXPLANATION.

Y is the twenty-sixth consonant, placed in the region of Buddhi (No. 7) in our diagram. It is related to the vowels I and E and the consonant J[1]. All these will explain the meanings of the letter.

Buddhi: "He who," as it refers to the animal kingdom, more specially to the viviparous, who, as has been pointed out, belong to Buddhi and are rooted in it[2]. The meaning, light, would also be associated with Buddhi which, as symbolising the Sun, is characterised by light.

Connected with J: J, as has been pointed out, belongs to the region of Air; hence the meaning, wind.

Connected with I: Goer, mover, carriage (See meanings of I, pp. 204-205).

R

Acquiring, possessing; fire, heat; speed; love; desire.

EXPLANATION.

R is the twenty-seventh consonant, placed in the region of Mind (No. 12) in our diagram. It is also connected with the vowel *R*i[1].

It has been pointed out that Desire is associated with the Mind[3]; hence the meanings, desire, love. In this connection it has been shown that the number 27 is associated with the Moon or Mind; and the Mind is related to desire.

The number twelve refers to the cycle of Buddhi in Ether; and Buddhi (Sun) is associated with heat or fire; hence these meanings of the letter.

R is connected with the vowel *R*i; and the latter refers to Prak*r*itic Ether, characterised by change of place in motion, that is, speed. Hence the meaning, speed.

The meaning, acquiring, would appear to be secondary.

1. See Monier William's *Sanskrit Grammar*, p. 17.

2. See p. 134.

3. See p. 30, note 1.

L

Name of Indra; a technical term used by P*a*nini for the ten tenses or moods.

EXPLANATION.

L is the twenty-eighth consonant, placed in the region of Prak*r*itic Ether (No. 23) in our diagram. It is also connected with the vowel L*r*i[1].

Name of Indra: As will be shown in Chapter IX, Indra is characterised by action; and Prak*r*itic Ether is associated with the five senses of action, and Air with action itself. The former (Prak*r*itic Ether) idea is conveyed by the letter being placed in the region of Prak*r*itic Ether; and the latter (Air) because of its relation to the vowel L*r*i, which represents Air.

Ten tenses or moods: The ten tenses refer to verbs, and verbs signify functions of the senses; and it has been pointed out that there are ten senses, and the five of knowledge belong to Purushic and the five of action to Prak*r*itic Ether. Now, it will be noticed that the letter L is the last of Prak*r*itic Ether (No. 23); and if Purushic and Prak*r*itic Ether be combined into Ether (as is commonly done), it is the last of the ten letters assigned to this element. Accordingly, it may conveniently stand for the number ten, and represent all the ten senses, and so the ten tenses or moods of verbs.

V

Air, wind; the arm; name of Varu*n*a; the ocean, water; reverence; auspiciousness; residence, dwelling; name of R*a*hu.

EXPLANATION.

V is the twenty-ninth consonant, placed in the region of Water (No. 32) in our diagram. It is also connected with the vowels U and O, and the consonant B[1].

Region of Water: This explains the reference to water, name of Varu*n*a, ocean.

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1. See Monier William's *Sanskrit Grammar* p. 17.

Further, Water symbolises Prak*r*iti; and Prak*r*iti, as has been explained, is characterised by action[1]. Now, action has Air for its element, and arm or hand for its instrument[2]; hence the reference to both air and arm in connection with this letter.

Reference to Prak*r*iti will also explain the name of R*a*hu; for it has been pointed out that R*a*hu signifies the ascending or Prak*r*itic current of life, as Ketu the descending or Purushic one[3].

Reference to Prak*r*iti will also explain the relation of the letter V to B; and the latter occupies place No. 4 in our diagram, which refers to Prak*r*itic Ether; and Prak*r*itic Ether often stands for Prak*r*iti as a whole[4].

Reference to water will explain the association of the letter with the vowel O, which signifies water.

The other meanings of V appear to be secondary.

Sibilants

S

A weapon; name of *S*iva; happiness; resting place (from *S*aya).

Explanation.

S is the thirtieth consonant, belonging to the palatal class, assigned to the region of Buddhi (No. 5) in our diagram.

Palatal class· As the palatal is the Mind-class, it would explain the reference to the name of *S*iva.

Region of Buddhi: This would explain the meaning, happiness, resting place; for Buddhi is characterised by happiness, and rest or peace.

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1. See p. 90.
2. See p. 70.
3. See p. 155.
4. See p. 50, note 1. **Our planet Earth is a picture of Prak*r*iti.**

The remaining meaning, a weapon, would appear to be secondary.

Sh

Best, excellent; wise; destruction; end; final emancipation; eternal happiness; sleep; heaven; number six.

EXPLANATION.

Sh is the thirty-first consonant, belonging to the cerebral class, assigned to the region of Buddhi (No. 6) in our diagram.

Buddhi: Best, excellent; wise; end; final emancipation, heaven, eternal happiness. The explanation is simple, for Buddhi is excellent and the best, characterised by wisdom, and the first manifest form of life; and it is also the end and final emancipation, where the soul is merged into the energy of the Sun.

The meaning, destruction, may also be associated with Buddhi, for the first place of creation is also that of destruction, and so is the Supreme Purusha called both the creator and destroyer of life.

The meaning, number six, corresponds to the place number 6 occupied by this letter.

S

A snake; air, wind; a bird; name of Vish*n*u or *S*iva; first note in the gamut of music; base for the nominative case of the pronoun *tad*, meaning "he."

EXPLANATION.

S is the thirty-second consonant, belonging to the dental (Prak*r*itic Ether) class, assigned to the region of the Mind (No. 13) in our diagram.

No. 13. This, as already explained, refers to the energy of the Heart (with Buddhi for its first manifestation); hence the name Vish*n*u.

Region of the Mind: This would explain the name of *S*iva.

Prak*r*itic Ether class: As the Heart is the first energy of life, and this letter belongs to the Prak*r*itic Ether class, characterised by sound, S is the first note in the gamut of Indian music. Again, as the viviparous are made manifest in Prak*r*itic Ether, S means the pronoun, he. Further, as one kind of the oviparous have Prak*r*itic Ether for their creative energy, we get the meanings, snake, bird, who are oviparous or egg-born. The snake may also refer to the form of Pr*an*a or Breath[1], associated with Heart-energy.

H

A form of *S*iva; sky or heaven; meditation; water; assuredly; a cipher or zero; blood; dying; death; fear; knowledge; Moon; Vish*n*u; war; pride; a physician; cause, motive.

Explanation.

H is the last or thirty-third consonant, belonging to the gutteral or Buddhi class, assigned to the region of the "Earth" (No. 33) in our diagram.

Last consonant: The idea of the last consonant should be identical with that of the last energy of life, even as we found that the idea of the first consonant, K, was identical with the first energy, and was explained on that basis. But the first energy of life is the same as the last; for all things merge into that from which they arise. Thus, in accordance with our conception of the first energy, the last or ultimate energy of life would be Purusha, Prak*r*iti, Heart, Buddhi, Mind, or Ether; and the different meanings of H should conform to this conception.

Purusha: Name of Vish*n*u; a form of *S*iva; a cipher. It has been pointed out that Vish*n*u, the Supreme Purusha, represents Heart-energy, with Buddhi for its first manifestation; and *S*iva Mind-energy. It has also been shown that zero represents Purushic energy in relation to Prak*r*iti,

1. See p. 153, note 2.

even as the male cell is but a hundred-thousandth part of the female cell[1].

Prakriti: Water. This idea has already been explained.

The "last" place: This idea is conveyed by Death and Heaven, and requires no explanation.

Heart-energy: Name of Vishnu; This has already been explained.

Buddhi: Name of Vishnu; meditation; knowledge; assuredly. It has already been pointed out that Vishnu is associated with both Heart-energy and Buddhi. The connection of meditation and knowledge with Buddhi is easy to understand. The idea of assurance or certainty is also connected with Buddhi, for Buddhi makes for certainty where Mind raises a doubt[2].

Mind: A form of *S*iva; the Moon; knowledge. *S*iva represents Mind energy; the Moon symbolises the Mind; and it is easy to understand the connection of knowledge with Mind.

Ether: A horse. The Horse in sacred literature symbolises the senses[3], and Ether is associated with the five

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1. See p. 171, note 1.

It should be borne in mind that zero may be conceived as belonging to Ether, Mind, Buddhi, or the energy of the Heart, according to our varying conception of Purusha. As we shall presently see, the idea of the centrosome in a cell is connected with all these four energies, and a centrosome is like a point or zero, which breaks into two like a Visarga. This would further support the theory that the centrosome is a Purushic energy which, when united with the Prakritic, in the form of chromosomes, causes the cell to develop. See p. 244.

2. See p. 66, note 1.

3. Katha Up. I, iii, 4; Mait. Br. Up. II, 6; SBE. Vol. XV, pp. 12, 294.

senses of knowledge and five of action; hence the meaning, horse.

Other meanings of H appear to be secondary; for instance, a physician. This idea is derived from the character of Ether, as will be shown in connection with the two Asvins, who represent the twin-born senses associated with Ether, and are also called physicians[1]. Or it may be derived from Water, which is spoken of as the great Physician, bringing balms that heal[2].

Explanation of the Alphabet.

It is possible to disagree with some of the explanations of the letters of the Sanskrit alphabet as given in these pages; but it would be impossible, on a careful examination of the scheme as a whole, to resist the conclusion that they have a direct connection with the two ellipses of the Cell and the places they occupy, and that they represent certain ideas and energies of life in harmony with the system of thought as here outlined. This will appear in a still clearer light when we examine the structure of the Sanskrit language and some of its grammatical rules, and also explain the significance of Vedic names in the light of their letters.

Structure of Sanskrit.

(1) The method of writing, from left to right.

The method of writing in Sanskrit, as in most of the languages of its stock, is from left to right. This might at first sight appear to be an accident, for different languages have different ways, and they write from right to left in Arabic and from top to bottom in the Chinese. But when we consider the structure of Sanskrit as a whole, what might appear to be meaningless at first, comes to bear a significance of its own, when we remember that it is a deliberate creation of the genius of man.

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1. See Chapter IX for interpretation of the two Asvins.

2. See p. 161, note 2.

We have seen that, according to the ancient system of thought, the place of Purusha is to the right and of Prak*r*iti to the left[1]; hence, the movement from left to right is from Prak*r*iti to Purusha, and that is the significance of the method of writing in Sansk*r*it.

All language expresses the thoughts and things of manifest life, and Speech arises out of the Fire of our being[2], when the Heart beats warm, when Buddhi desires, the Mind thinks, and the senses dwell on the objects of the senses. All knowledge is from the Known to the Unknown[3]; and that which is altogether inconceivable, either by comparison or contrast, can have no name, and is outside the scope of thought and language. The ancients, accordingly, combined the ideas of Name and Form as inseparable, and both are related to Agni or Fire as their presiding deity[2].

Now the origin of all life is a Purushic energy[4], but it develops into Prak*r*itic form; and it is from its form that we get an idea of its essence. In other words all creation is from within without, while all knowledge from without within; and if Sansk*r*it was specially intended to give expression to a great science and philosophy of life, its method of writing could only be from left to right, indicating that all knowledge and its expression, language, leads from the Known to the Unknown, or from Prak*r*iti to Purusha.

(2) Numbers: Singular, Dual, Plural.

In Sansk*r*it we get not only the singular and plural, as in other languages, but invariably the dual too. The Greek, Latin, and Arabic have the dual also, but not in the same systematic manner as Sansk*r*it, where every singular noun must pass through the dual to the plural form.

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1. See p. 56, note 2.

2. Fire is the presiding deity of Tongue or Speech, and it has Form for its attribute. See p. 70.

3. Cf. p. 10.

4. See p. 134.

The idea of the singular is one, of the dual two, and of plural many. Now, according to the ancient Hindu system of thought, the whole universe multiplies or becomes many by means of the union of Purusha and Prakriti. Whether we regard the first creative energy of life to be Purusha (masculine) or Prakriti (feminine), there is always a union of the two (dual) before the one (singular) becomes many (plural)[1]. Thus we see the necessity of the dual form in every case of the increase of a noun (a name of a person or a thing) from singular to plural.

(3) Three Genders.

In all languages we get three genders, masculine, feminine, and neuter; but the idea of gender in Sanskrit appears to be that certain objects partake of the Purusha more than Prakriti, while others have more of Prakriti than Purusha; but with regard to some it is difficult to say whether they partake of the one more than the other. Accordingly the first are masculine; the second feminine; and the third, about whom there is a doubt (or a certainty that they partake *equally* of Purusha and Prakriti), are conceived as neuter. From this it follows that the neuter in Sanskrit are not inanimate objects, as in other languages. For instance, Brahman, the Supreme Creator, is assigned to the neuter gender; and the reason is that he represents Ether, and so partakes equally of Purusha and Prakriti[2] Again, Bahu, arm, which in other languages would be regarded as belonging to the neuter gender, is masculine in Sanskrit; the reason being that Action, which the arm symbolises[3], is conceived as Purushic more than Prakritic[4]. Similarly, Kartri, doer, is both masculine and neuter, because, while in some cases we may be sure that the actor is Purushic (that is, Action is Purushic), in others we shall have to regard it equally Purushic and Prakritic[5].

1. See p. 53, note 2; p. 197 for significance of No. 2.

2. See p. 79; Brahman represents Ether. See p. 199, note 2; the magnetic current, characteristic of Ether, has two equal poles.

3. See p. 70.

4. This is the idea of the Vedantic system of thought. See p. 86, note 2.

5. See p. 90 for the idea of Action in relation to Prakriti. Cf. p. 36, note 6.

(4) Seven Cases.

There are seven cases in Sansk*r*it,—Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, and Locative. The eighth, Vocative, is regarded as only a peculiar aspect of the Nominative[1].

The idea of the seven cases follows that of the seven manifest energies of life, from Buddhi to "Earth." The eighth or the Vocative, corresponds to the energy of the Heart, and is related to the Nominative as the Heart is to Buddhi; and the connection between the two has already been explained[2].

(5) Verbs: Two kinds of Roots.

There are two kinds of roots in Sansk*r*it, *A*tmane-pada, and Parasmai-pada. Now all verbs and their roots relate to the functions of the senses, which refer, logically, either to self or not-self, exhausting thereby the whole range of thought and action. Corresponding to this we have two kinds of roots in Sansk*r*it, relating to (1) self (or *A*tmane-pade) and (2) not-self (that is, others or Parasmai-pada)[3].

(6) Ten Tenses and Moods: Ten conjugations of roots.

As has already been pointed out, verbs and their roots relate to the functions of the senses of knowledge and action; and there are ten such senses, five of knowledge and five of action. The ten tenses and their conjugations correspond, therefore, to the ten senses.

It is possible to multiply instances of this kind; and, at the same time, there would be some which cannot be so easily explained; but when we take them all together, as part of one great system of thought, however unconnected they might appear to be when considered apart, it becomes difficult to resist the conclusion that the structure of the Sansk*r*it language follows some definite scheme and arrangement of thought. This conclusion gathers yet further strength when we examine some more Sandhi rules.

1. See *Sanskrit Grammar* by Monier Williams, p. 79.

2. See p. 67.

3. That is the literal meaning of Atmane-pada and Parasmai-pada.

Grammatical Rules and Cell Development.

It has been observed that the form of the Sanskrit language follows the idea of the Cell; and in this connection we have shown how certain vowel rules are intended to explain and illustrate the process of cell-development[1]. It will be interesting to examine this idea further still.

Consonants and Cell Development.

It has been pointed out that the consonants represent the cytoplasm; and a change in the cytoplasm is preceded by a change in the nucleus, represented by the vowels of the alphabet[2]. Let us examine a few rules relating to consonants.

(1) A conjunct consonant, having no vowel after it, is reduced to a simple one; that is, the first consonant alone is retained and the others dropped.

EXPLANATION.

The cytoplasm (consonants) functions only when the nucleus (vowels) is active. When a conjunct consonant has no vowel after it, it means that the last consonant (or consonants) is inactive; hence it is dropped, for we are concerned only with the cell in action, representing speech. The first consonant is retained, for that has a vowel attached; hence it is active. From this it follows that when two or more energies of the cytoplasm (consonants) come together by themselves, without being accompanied by an energy of the nucleus (vowels), they cannot function at all; and only those that are attached to the energy of the nucleus can act.

(2) When consonants of the dental class are combined with those of the palatal or the lingual class, the latter are substituted for the former.

EXPLANATION.

The Dental class (T-class), according to our system of thought, relates to Prakritic Ether; while the Palatal (Ch-class)

1. See pp. 194–196.

2. See p. 182.

belongs to the Mind, and the Lingual (*T*-class) to Purushic Ether.

The change of the Dental class into the Palatal or Lingual refers to the change of Prak*r*itic Ether (north-seeking magnetic energy) into Mind (electric energy) or Purushic Ether (south-seeking magnetic energy).

According to this rule S may be changed into *S* or Sh.

Now we have seen that the letter S (No. 13 in our diagram) represents Heart-energy; and the letter *S*

(a) Buddhi (placed in the Buddhi-region);

(b) Mind (belonging to the Palatal or Mind-class); and

(c) Ether (occupying place No. 5);

and the letter Sh

(a) Buddhi (placed in the Buddhi-region);

(b) Mind (occupying place No. 6); and

(c) Purushic Ether (belonging to the Lingual class).

The change of S into *S* or Sh signifies, therefore, that Heart-energy may be transformed into Buddhi, Mind, or Ether. In other words, super-electric energy may be transformed into heat, electricity, or magnetic energy. We find that this is true to actual facts of life, and fits in with the theory already explained[1].

Let us now consider Anusv*a*ra and Visarga in the light of cell-development.

Anusvara.

The following are the chief rules regarding Anusv*a*ra :—

(a) In the body of a word or grammatical form, N is changed into an Anusv*a*ra when followed by *S*, Sh, S, or H.

(b) M at the end of a word or particle is changed into an Anusv*a*ra when followed by *S*, Sh, S, R, or H.

EXPLANATION.

An Anusv*a*ra, as has been pointed out, is a sign represented thus, ◡̇. It is identical in form to the action of

1. See pp. 65–68; p. 246, note 1.

the centrosomes on the chromosomes; and the two form themselves into this sign at two places, the two polar ends[1]. In grammar we see that there are two letters (N and M) which change into an Anusv*a*ra, corresponding to the two places where the centrosomes and chromosomes meet in this form.

Further, we notice that both the letters N and M which are transformed into an Anusv*a*ra, are situated in Purushic Ether in our diagram of the alphabet; and Purushic Ether is characterised by magnetic energy. Corresponding to this, we see that the two places where the centrosomes and chromosomes meet in the form of an Anusv*a*ra, are polar or magnetic in character[2].

Again, the form of an Anusv*a*ra in the cell is seen just before the mother-cell separates into two; and as the development of the cell is conceived to be the result of the union of Purusha and Prak*r*iti, the sign of an Anusv*a*ra, representing the action of the centrosomes on the chromosomes, expresses the consummation of this union. It symbolises, therefore, the union of Purusha and Prak*r*iti in the creation of life.

As the letters N and M are at the end of Purushic Ether in our diagram, the idea of an Anusv*a*ra indicates that the union of Purusha and Prak*r*iti always takes place in Purushic Ether characterised by elliptical motion or comparative rest[3].

Again, the association of the letter *S*, Sh, S, R, H, in connection with an Anusv*a*ra, indicates that the creative union of Purusha and Prak*r*iti takes place when Purushic Ether (N or M) is associated with

(*a*) Buddhi or Mind (*S*, Sh, R);

(*b*) Heart-energy or Prak*r*itic Ether (S, Dental class); and

(*c*) any energy which may be regarded as the ultimate creative energy of life, *viz.* Purusha, Prak*r*iti, Heart-energy, Buddhi, Mind, or Ether (H).

1. See Fig. 2 (9 and 10), p. 14.

2. See Cunningham's *Anatomy*, p. 10.

3. See p. 212.

Thus we see that the conditions of creation are that Purushic Ether should unite with Heart-energy, Buddhi, Mind, or Prak*r*itic Ether.

In this connection it will be of interest to note that all theories of Hindus in regard to creation are based on one or the other condition of life-manifestation as here explained[1]; and in the actual working of the cell this implies that a creative development takes place when a magnetic energy is united with super-electric energy (Heart), heat (Buddhi), electric energy (Mind), or magnetic energy (Prak*r*itic Ether). It will be interesting to investigate if this is true to actual facts of cell development.

Visarga: A Purushic Energy.

The following are the chief rules regarding Visarga :–

(a) At the end of a word, S, whether followed by any letter or not, is changed into a Visarga.

(b) At the end of a word, R, followed by a hard consonant or by nothing, is changed into a Visarga.

EXPLANATION.

It has been observed that the form of Visarga corresponds to centrosomes in a cell, thus, : ; and the latter are found in two places, sometimes near the nucleus and sometimes in the cytoplasm[2]. From this we may conclude that the two places of the centrosomes are represented by the letters S and R, which are transformed into a Visarga.

Now we have seen that the letter S represents

(a) Heart-energy (corresponding to its place No. 13);

(b) Mind-energy (its region); and

(c) Prak*r*itic Ether (its Dental class).

1. See pp. 39, 40.

2. See p. 12, notes 1 and 2.

Similarly the letter R represents

(a) Buddhi-energy in relation to Ether (corresponding to its place No. 12);

(b) Mind-energy (its region); and

(c) Purushic Ether (its Lingual class).

We have observed that a cipher or zero is a Purushic energy[1], and so is a centrosome or Visarga. If this be correct we should get an idea of the nature of Purushic energy from the significance attaching to the letters S and R as here explained; and in the light of this, Purushic energy is conceived to be *(a)* Heart energy, *(b)* Buddhi, *(c)* Mind, *(d)* Purushic Ether, and *(e)* Prak*r*itic Ether. In other words it is conceived as *(a)* super-electric energy, *(b)* heat, *(c)* electric energy, and (*d* and *e*) magnetic energy.

It will be noticed that this idea of Purushic energy is identical with that expressed in connection with Anusv*a*ra, where it has been observed that the creative union of Purusha and Prak*r*iti takes place when Purushic Ether (magnetic energy or Atom, characterised by elliptical motion) unites with any of the energies enumerated above[2].

Further, it will be of interest to note in this connection that the line of Sattvic or purely Purushic Gu*n*a in our diagram[3] extends from A to *R*i; that is, from Heart-energy (or Buddhi, its first manifestation) to Prak*r*itic Ether, including the same five energies. Thus we see that all ideas of the creative energies of life meet from different directions, and form one complete and harmonious whole.

Visarga and Cell Development.

The question of Visarga as representing centrosomes in the cell is so important, that it may be examined in some detail in the light of the rules of Sanskrit grammar.

1. See p. 171, note 1; p. 235, note 1.

2. See p. 243.

3. See Fig. 16, p. 80.

(*a*) When a Visarga is preceded by A and followed by A or a soft consonant, it is changed into U which, with the preceding A, becomes O.

EXPLANATION.

A represents Buddhi or heat (the first manifestation of Heart-energy); U Purushic Ether; and O water. This rule implies that when the centrosome (Visarga) is surrounded by heat (preceded and followed by A), it is first magnetised (changed to U), and then transformed into a liquid(O)[1].

(*b*) Visarga, preceded by A, and followed by any other vowel except A, is dropped. It is also dropped when it is preceded by *A* and followed by a soft letter, consonant or vowel.

EXPLANATION.

We find in the actual development of the cell that the centrosomes (Visarga) appear, disappear and re-appear[2]. The disappearance or dropping of the centrosomes is explained by this rule. When the centrosome (Visarga) is acted upon by heat (preceded by A or *A*), and it then acts, not upon heat, but some other energy of the nucleus or the cytoplasm (followed by any other vowel except A, or a soft consonant), it is seen to disappear.

(*c*) S or Visarga, preceded by any vowel except A or *A*, and followed by a vowel or a soft consonant, is changed to R.

EXPLANATION.

It has been pointed out that the centrosomes are to be found at two places, near the nucleus or in the cytoplasm; and the former (near the Heart) is represented by S (No. 13, Heart-energy), and the latter by R. This rule

1. This explains how a Purushic energy (Visarga) is transformed into Prakritic (O, water). The idea of Guṇa change of U into O is similar (See p. 194).

2. See Cunningham's *Anatomy*, pp. 8–11.

indicates how a centrosome found near the nucleus may be transformed into the centrosome of the cytoplasm[1]. This change takes place when an energy of the nucleus, other than heat (A or *A*), acts on the centrosome of the nucleus, and the latter acts on some energy of the nucleus or the cytoplasm (vowel or a soft consonant).

(d) Visarga followed by Ch or Chh is changed into *S*; by T or Th, into S; and by *T* or *T*h into Sh.

EXPLANATION.

This rule explains how a centrosome (Visarga) may be transformed into super-electric energy, or heat, or electric, or magnetic energy, represented by the letters S, *S*, and Sh.

In this connection it may be mentioned that the letters Ch and Chh belong to the Mind-class (Palatals); *T* and *T*h to Purushic Ether (Linguals); and T and Th to Prak*r*itic Ether (Dentals). This rule implies that when a centrosome (Visarga) acts on (is followed by) an electric energy of the cytoplasm (consonants Ch or Chh), it is transformed into heat, electric, or magnetic energy (*S*, assigned to the Buddhi region, belonging to the Mind-class, and occupying place No. 5, indicative of Ether, in our diagram.)

Again, when a centrosome acts on the south-seeking magnetic energy of the cytoplasm (*T* and *T*h), it is transformed into heat, electric, or south-seeking magnetic energy (represented by the letter Sh, assigned to the Buddhi region, occupying place No. 6, and belonging to Purushic Ether or Lingual class).

Further, when a centrosome acts on a north-seeking magnetic energy of the cytoplasm (T and Th), it is changed into super-electric energy, heat, electric, or north-seeking magnetic energy (represented by the letter S, occupying place No. 13, assigned to Mind-region, and belonging to Prak*r*itic Ether or Dental class).

1. This also shows how Heart-energy (S, No. 13) is transformed into Buddhi or Mind, or Purushic Ether (R).

Conclusion.

It is possible to pursue this idea further yet, and the statements with regard to the constituents of the cell as represented by vowels, consonants, Anusv*a*ra and Visarga, can be examined and verified. Enough, however, has been said to show that there is sufficient material for the conclusion that the Sansk*r*it language is a deliberate creation of the genius of man, and was intended to be as exact a copy as possible of a great and magnificent scheme of thought; and, while there might easily be a difference of opinion with regard to the adequacy of one explanation or another, it would not be possible to reject the idea of the whole. As we shall see in the following chapters, this theory finds additional support from the method of interpretation adopted from ancient times in regard to the sacred works of the Hindus; and from the Vedas down to the great epic of the Mah*a*bh*a*rata, the whole fabric of Hindu thought is found to be reared on this system, where each letter of the alphabet represents an idea or an energy of life,—constituting a great and wonderful scheme of thought relating to the origin, manifestation and dissolution of the universe, conceived as Brahm*and*a or else the tiniest cell, with one law pervading the mightiest and the meanest forms of life.

This theory would undoubtedly raise a number of problems not only with regard to Sansk*r*it, but all languages of the Aryan stock; but its correctness or error must be judged not according to accepted opinion but the character of the sacred works of the Hindus; and if we can explain not only the form and development of the cell, but, at the same time, re-interpret the sacred works as pictures of great schemes of thought in the light of our theory, its correctness would be established beyond all serious doubt. The following pages will show how far is our conclusion justified.

CHAPTER VII.

THE METHOD OF INTERPRETATION

We should now be in a position to determine the method of interpreting ideas in Sanskrit. It need hardly be repeated that, according to the theory discussed in these pages, Sanskrit is a deliberate creation of the genius of man, designed to express in a systematic and scientific manner and by means of a pictorial form, where every letter of the alphabet represents an idea or an energy of life, the speculations and theories and conclusions of the ancient Hindus regarding the creation, manifestation and end of life.

Here a question might be asked,—If Sanskrit is a new invention of the human mind, the ordinary meanings would also be deliberately assigned to each word and expression: What then is the relation of these meanings to their original interpretation? The two cannot be in conflict or contradictory, for then the whole purpose of the language will have been vitiated. There should, if possible, be a certain connection between them; or they might run on parallel lines, each following its own trend of thought; but a conflict would be inconceivable. An examination of the following pages will show how far this condition is satisfied.

A further question might be asked, What was the object of the ancients in inventing a new language and giving to each word a number of meanings, the result of which is, at the present day at least, confusion? If they understood the different systems of thought outlined in these pages, and were able to construct great and scientific theories of life and death, and build upon them their systems of philosophy and religion, could they not have expressed them in a clear and definite form

rather than disguise them in this way? Again, have we not, in the sacred works of the Hindus themselves, a great body of philosophical thought, expressed in simple, unambiguous manner, without the accretion of this pictorial form?

The chief reason for the creation of Sanskṛit lies in its scientific accuracy, brevity, and perfection of form. Once the system is grasped and its implications understood, nothing can be more simple and definite. The object of all knowledge is either the world of the manifest or the unmanifest; and since both are expressed by the idea and image of Brahmaṇḍa or the Universal Cell, nothing could be more simple or scientific in a study of the fundamental problems of life than to mirror in each letter of the alphabet an energy of creation, so that each word may coincide with the object it represents, and all be a picture of the working of the Universe. Interpreted in this light, no language can be more pictorially exact, accurate and brief than Sanskṛit.

Whatever the reasons, we have before us the great fact of the Sanskṛit language, and a vast and ancient literature—the most ancient of the record of the world—a great part of which is regarded as sacred, inspired and divine; but which, taken in the mass, can hardly satisfy the religious impulse of the human heart. But if there were a method of interpretation, in the light of which what is regarded as sacred could also be shown to be true, what is obscure made clear, and what has never been understood given a simple, consistent and coherent meaning, it may not be rejected merely because it appears to be new and not generally known. Indeed, this method of interpretation is as old as the sacred works themselves; only through the lapse of time it has been forgotten and lost.

Different Methods of Interpretation.

There are a number of ways in which a word or a name may be interpreted; and in this connection we should bear in mind the following points:-

(1) Our chief method of interpretation, specially in connection with Vedic names, relates to the places of the letters of a name along their ellipses of the alphabet, which gives us

also their Guna-line. We refer each letter to the energy it expresses, and the combination of all gives the principal forces of life indicated by a name. This method, fitting in with the essential character of Sanskrit, as originally conceived, is of general application to the interpretation of Vedic names; but inasmuch as a number of these are repeated in subsequent works, down to the great epics of Ramayana and Mahabharata, it will be found to serve throughout the range of sacred literature.

(2) In a number of cases the usually accepted meaning of a word conveys the idea clearly enough. This is specially the case with the purely philosophical portions of the sacred works.

(3) When a word has a number of meanings, one of them, not generally applied, may throw light on its interpretation.

(4) The meaning of a word may depend on

(*a*) its letters[1]; or

(*b*) its syllables instead of letters; or

(*c*) its one or more principal letters or syllables instead of all of them; or

(*d*) its letters and syllables combined.

(5) The meaning of a name may depend on its associations, such as place of birth, father's name, etc.

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1. In analysing the letters of a word we must remember that a consonant, except at the end of a word, cannot be pronounced without the aid of a vowel. Accordingly the meaning of a consonant, without a vowel, is identical with that of a consonant with a vowel. The reason for this is obvious; for if a consonant cannot be pronounced without a vowel, it cannot lose its value merely because it comes at the end of a word or is joined to another consonant; its meaning must be the same throughout; hence it is like a consonant with a vowel.

This is illustrated by the sacred syllable Om, which is always analysed into its letter, A, U, M; and the last is a consonant without a vowel; but its meaning is the same that of M (a), that is, a consonant with a vowel.

(6) The meaning of a word may depend on its interpretation given in some other sacred work regarded as authoritative.

ILLUSTRATIONS.

The following illustrations will explain the various methods of interpretation :–

(1) *The meaning of a name may be indicated by the places occupied by its letters in the diagram of the alphabet.*

This is the principal method of interpretation in connection with the names of Vedic gods[1]. A few instances, however, may be given here. The word K*a*la, meaning Time, is composed of K, *a*, la ; of which the first, K (No. 1), is assigned to the region of Buddhi ; so is *A* ; while L (a), No. 23, the last of the region to which it is assigned, represents Prak*r*itic Ether. Hence K*a*la or Time denotes the cycle of Buddhi or the Sun completed in Prak*r*itic Ether, and this agrees with the idea already explained[2].

Similarly, the word Gaja, meaning an elephant, is composed of Ga, ja ; and the former (No. 15) is assigned to Purushic, and the latter (No. 21) to Prak*r*itic Ether. Gaja, therefore, denotes the relation of Purushic to Prak*r*itic Ether ; and we have seen that this is the identical idea of Ga*n*e*s*a and Hastin (elephant)[3].

(2) *One of the several meanings of a name, not generally applied, may lead to a new interpretation.*

KARNA. In the "story" of the Mah*a*bh*a*rata Kar*n*a is supposed to be a great warrior, the son of Kunt*i*, born of the Sun, prior to her marriage with P*a*n*d*u.

But one of the dictionary meanings of Kar*n*a is "grain with chaff[4], in the light of which he would represent all Seed,

1. See Chap. IX.

2. See p. 123, note 4; p. 151, note 1.

3. See pp. 214–215.

4. Monier William's Dictionary, p. 256.

the essence of the vegetable kingdom, or the vegetable kingdom itself.

(3) *The meaning of a name may depend on its component letters.*

OM. The classic example of this is the sacred syllable Om, always analysed into its component letters, A, U, M[1]; and inasmuch as each of these is the name of the Supreme Purusha, in our method of interpretation they are used as signs of personification[2].

GO. On the analogy of Om we should analyse the word Go (meaning Cow) into G, A, U; and its meaning would be "A personification (A) of motion (G) in Ether (U)." The usually accepted meaning of the word Go (Cow) would thus be altered into "Motion in Ether or Ether in Motion;" hence the religious significance of the Cow in Hinduism depends not so much on the animal of that name as on the whole conception of Ether; and we have seen that the three Gu*n*as as well as the three main systems of philosophy and religion are connected with Ether[3]. This would explain the common idea of the orthodox, that Hinduism depends on the Cow; for if we eliminate the Cow or the idea of Ether, the whole ancient system of science, philosophy and religion must perish; and from this we shall be able to understand the reference to the Cow in sacred literature, specially in connection with K*r*ish*n*a, made manifest in Ether himself[4].

(4) *The meaning of a word may depend on its component syllables instead of letters.*

There are many instances of this in sacred literature; as for instance, "Udg*i*tha" is analysed into Ut, g*i*, tha, and each syllable is given a meaning of its own[5]. Similarly, S*a*ma is

1. Prasna Up. V, 5–6; Mait. Br. Up. VI, 3; SBE. Vol. XV, pp. 282; 307.

2. Cf. Agni P. CCCLIII, 21–25, p. 1302.

3. See p. 215, note 4. Cf. Fig. 16, p. 80.

4. See p. 128. Cf. Gopala, Govinda, Gokula, Govardhana, etc. in connection with Krish*n*a.

5. Chh. Up. I, iii, 6–7; SBE. Vol. I, p. 8.

analysed into Sa, ama[1]; Satyam into Sa, t, yam[2], and Hridayam into Hri, da, yam[3].

KUNTI. On the analogy of this, we may analyse Kunti (or Kunti, its masculine form) into Kum, ti, the letter m of Kum being changed into n when followed by t, according to the rules of grammar.

Now, Kum in Sanskrit means Earth, and ti is a form of iti, meaning, "that is to say[4]." Hence Kunti means "that is to say, Earth," or more simply, our planet Earth.

In the light of this we can understand Kunti's other name, Pritha, the daughter of Prithu; for in the Vishnu Purana[5] we are told that Prithu is the father of Earth, whence she got the patronymic Prithvi[6] (*i.e.* daughter of Prithu).

From this we shall be able to understand the idea of the "story" of the Mahabharata more clearly. Kunti represents our planet Earth; Karna, the vegetable kingdom; and the Pandava brothers, as will be explained in due course, the animal kingdom; and as our planet consists of all the five elements and is characterised by the energy of the Sun and the Moon[6], both the kingdoms of life are conceived as born of her; and the Earth is often spoken of in the sacred works as the common mother of all, the mobile and the immobile[7].

(5) *The meaning of a name may depend on its principal syllable.*

The names of Hindu gods are usually interpreted in this way, though the method adopted in this volume is different. Thus Brahman is usually derived from Brih, to increase or

1. Chh. Up. I, vi, 1; SBE. Vol. I, p. 13
2. Brih. Up. V, v,1; SBE. Vol. XV, p. 191.
3. *Ibid.* V, iii, 1; SBE. Vol. XV, p. 190.
4. See Monier William's Dictionary, p. 446.
5. Vishnu P. I, xiii, p. 68.
6. See Chap. IX for interpretation of Prithvi as our planet Earth. Cf. p. 50, note 1.
7. SBr. IV, i, 8–9; SBE. Vol. XXVI, p. 260. Vishnu P. II, iv, p. 127. MBh. Santi P. XII, cxc, 15.

grow; Vish*n*u from Vish, to be active; and K*r*ish*n*a is interpreted in a number of ways in a similar manner.

(6) *The meaning of a name may depend on some special significance attaching to it in a sacred work, regarded as authoritative.*

BHARATA. There are many instances of this. For example, the name Bharata often occurs in the sacred works of the Hindus. It usually stands for a king, believed to be an ancestor of the Pa*nd*avas, and is generally applied to them. It is also applied to the whole country, India, often called Bh*a*ratavarsha or the land of the Bh*a*rata race. Bharata is the name of the son of Dushmanta or Dushyanta and *S*akuntal*a*; and also of one of the four sons of Da*s*aratha, the king of Ayodhy*a*[1].

But the name is interpreted in the *S*atapatha Br*a*hma*n*a in a very different manner, where it is said to signify Fire[2], and also Air or Breath[3]. Indeed, Agni is conceived as Breath[3], and believed to be its very cause and moving force[4].

Now if we understand Bharata in the light of Breath or Pr*an*a, the whole idea undergoes a radical change; and the Mah*a*-bh*a*rata becomes a great treatise on the subject-matter of Breath or Pr*an*a, Heart-energy or Action, and all that they imply[5].

INDRA. Similarly, Indra is interpreted in a special manner in the Upanishads. Sometimes he is spoken of as Ida*m*-dra[6], and again is identified with Pr*an*a or self-conscious Breath[7].

1. See p. 201, note 1.

2. SBr. I, iv, 2, 2; SBE. Vol. XII, p. 115.

3. SBr. I, v, 1, 8; SBE. Vol. XII, p. 133.

4. SBr. I, iv, 3, 8; SBE. Vol. XII, p. 121.

5. See p. 152. Cf. p. 200, note 2.

6. Ait. Ar. Up. II, iv, 3, 10–11; SBE. Vol. I, p. 242.

7. Kaush. Up. III, 2; 8; SBE. Vol. I, pp. 294; 299–300.

ARJUNA. Accordingly, Arjuna, the "son" of Indra in the Maha*b*h*a*rata, would represent Pra*n*a or self-conscious Breath or Heart-energy, as the son is identified with the father[1].

HORSE. In the same manner a special significance attaches to the idea of Horse in sacred literature; and it is sometimes compared to Breath or Pra*n*a[2], and sometimes said to represent the senses[3].

TWIN ASVINS. Accordingly, the twin Horsemen, the A*s*vins, refer to the twin senses of knowledge and action, or the twin aspects of Ether, Purushic and Prak*r*itic.

NAKULA AND SAHADEVA. As the twins, Nakula and Sahadeva, in the "story" of the Maha*b*h*a*rata are born of the twin A*s*vins, they refer to the twofold character of Ether, motion and action, and represent arms and legs respectively.

TWINS IN SACRED LITERATURE. The idea of all twins in sacred literature is similar, and corresponds to the twin or twofold character of Ether, Purushic and Prak*r*itic, with its twin senses of knowledge and action; and it is in the light of this that we have to understand the significance of the twins Yama and Yam*i*; Lakshma*n*a and *S*atrughna; Dh*r*ish*t*adyumna and Draupad*i*; K*r*ipa and K*r*ip*i*; the two A*s*vins; and Nakula and Sahadeva.

SIGNIFICANCE ATTACHING TO LETTERS. In the Aitareya-*A*ra*n*yaka Upanishad[4] a special significance is said to attach to the letters Sh and *N*, the former signifying Breath or Pra*n*a, and the latter strength. Further, the change of S into Sh, and of N into *N* is also referred to in the same Upanishad[4]. It is in the light of this that we must interpret the names K*r*ish*n*a,

1. See p. 214, note 3.

2. Chh. Up. VIII, xii, 3; SBE. Vol. I, p. 142.

3. Ka*t*ha Up. I, iii, 4; SBE. Vol. XV, p. 12.

4. Ait. *A*r. Up. III, iii, 6, 3–6; SBE. Vol. I, p. 265.

Vish*n*u, Varu*n*a, etc. having the letter *n*; and they will be examined in detail in Chapter IX.

(7) *A name may be interpreted by means of a certain number associated with it, in the light of the significance attaching to that number.*

The significance attaching to certain numbers has already been explained[1], and it has Vedic authority to support it. In the White Yajur Veda[2] a special meaning is assigned to numerals, from 1 to 17; and again to odd numbers from 1 to 33[3]; and in the *R*ig Veda we have a similar idea attaching to certain numbers referred to throughout that work. For instance, we have

ONE	The Supreme.
TWO	Night and day; Heaven and Earth.
THREE	Gods; goddesses; worlds; creatures; purifiers; steps of Vish*n*u; Times or Ages; Vedas; thrice eleven, etc.
FOUR	Goddesses; creatures; quarters of the sky.
FIVE	Races; tribes; floods; divisions of sacrifice; elements; regions of the world.
SIX	Regions; seasons; directions.
SEVEN	Streams; mothers; flames of Agni; germs; horses of the Sun; regions; *R*ishis; sages; singers; tones; oceans; sons of Aditi; races of men, etc.
EIGHT	Points of the Earth; sons of Aditi, etc.
NINE	Ninefold Gaur*i*.
TEN	Fingers; the region of the Heart; S*u*rya's horses; months of human gestation.
ELEVEN	Gods.
TWELVE	Months; *A*dityas, etc.

1. See pp. 196–203.

2. WYV. IX, 31–34.

3. WYV. XIV, 28–31.

(8) *A name may be interpreted with reference to certain notes of music, or months of the year, etc.*

Thus, the letters Sa, *R*i, Ga, Ma, Pa, Dha, Ni, referring to the seven notes of music, would represent the serial numbers from one to seven, to be interpreted in the light of the meanings attaching to them.

Similarly, a name may be understood in the light of a month of the year[1].

(9) *The meaning of a name, when obscure, may be gathered from its patronymic or father's name, synonym, place of birth, country of rule, etc.*

DRUPADA. For instance, in the "story" of the Mahabharata, Drupada is the king of Pañchala, and is called Yajna-sena or lord of sacrifice.

The word Pañchala may be analysed into Pa, Anusvara (ñ) and chala; and Pa, being the fifth note in the gamut of Hindu music and the first letter of the fifth (Labial) class, refers to Ether, as already explained[2]; further, as the letter belongs to the Air-class of consonants (Labials), it also refers to Air, the element associated with action. Accordingly Pa refers to Prak*r*itic Ether, characterised by the five senses of action; Anusvara, as already explained[3], represents the union of Purusha and Prak*r*iti, which takes place in Purushic Ether; and chala means motion, characteristic of both Purushic and Prak*r*itic Ether. From all this we may conclude that Drupada signifies *(a)* Prak*r*itic Ether (Pa); *(b)* Purushic Ether (Anusvara); *(c)* union of Purushic and Prak*r*itic energy (Anusvara); and *(d)* motion (chala), characteristic of both Purushic and Prak*r*itic Ether. As we shall see, this idea agrees with that of his twin-children, Dh*r*ish*t*adyumna and Draupad*i*, who represent the twin-senses of knowledge and action, related to the twofold character of Ether.

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1. Cf. months of birth of Vishnu's incarnations, pp. 130–132.

2. See p. 226.

3. See p. 212.

This idea of Drupada agrees also with his other name, Yajna-sena or the lord of sacrifice. According to the Bhagavad Gita[1], sacrifice is born of action; and as Drupada represents the union of Purushic and Prak*r*itic Ether, and the senses of action are related to the latter, he is the lord of sacrifice born of them. The idea of sacrifice as creative action has already been explained[2].

DRAUPADI OR KRISHNA. As Ether has a twofold character, Purushic and Prak*r*itic, its Purushic part is represented by a man, and Prak*r*itic by a woman, in the twin-children of Drupada, Dh*r*ish*t*adyumna and Draupad*i*. Accordingly the former represents the five senses of knowledge and the latter of action[3].

Draupad*i* is also called K*r*ish*na*. Now, as has been pointed out, K*r*ish*n*a represents Heart-energy made manifest in Purushic Ether[4]; and as K*r*ish*na* is a female counterpart of K*r*ish*n*a, she would refer to Prak*r*itic Ether, as he to Purushic. Another interesting name of Draupad*i* is P*a*rvat*i*[5], the name of the consort of Lord *S*iva; and it has been observed that P*a*rvat*i* refers to Ether[6]. From this we may infer that P*a*rvat*i*, like Draupad*i*, refers to Prak*r*itic Ether[7].

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1. BhG. III, 14; IV, 32.
2. See pp. 173–74.
3. As both the aspects of Ether are really Purushic, Ether itself being Purushic in character, and it is only for convenience' sake that we have called the one Purushic and the other Prak*r*itic, (cf. p. 135), they are often represented by twin sons instead of twin son and daughter, as in the case of Lakshma*n*a and Satrughna, Nakula and Sahadeva. It is only when the creative character of one of them is sought to be emphasised that we have a son and a daughter, the son always preceding the daughter, as the Purushic aspect is followed by Prak*r*itic.
4. See pp. 128, 132.
5. See Monier William's Dictionary, p. 622.
6. See p. 214.
7. This idea of P*a*rvat*i* will further elucidate the idea of Ga*n*esa as representing Prak*r*itic Ether. Cf. pp. 214–15.

(10) *The meaning of a word may be gathered from certain signs, symbols, and rules of grammar.*

For instance, the letter T represents Prak*r*itic Ether and is the base of the pronominal *tad*, meaning, that which; hence it represents all manifest life. Similarly the letter S is a pronominal modification of *tad*, and means, he. Accordingly, if we make a distinction between T and S, the former will represent life in general the latter human life in particular.

In the same manner Anusv*a*ra represents the union of Purusha and Prak*r*iti in Purushic Ether, and is conceived as a symbol of creation. Visarga, on the other hand, signifies Purushic energy in a state of rest[1].

APPLICATION OF METHOD. This method may be applied in many ways. Thus Hasta in Sansk*r*it means, a hand, the instrument of action. But the word may be analysed into Ha, s, ta; where Ha means (*a*) Water or Prak*r*iti, or (*b*) Buddhi or the Supreme manifest Purusha; and S represents human and T other forms of life. The new idea of Hasta would thus be, (*a*) Prak*r*iti or (*b*) Purusha, in relation to human and other forms of life; in other words, action is related to both Purusha and Prak*r*iti when examined in connection with all forms of life[2]. Further, Hasta, as a measure of length, is said to consist of 24 Angulas or parts; and this would connect the idea of Hasta with the philosophy of the number 24, or the S*a*ñkhya system[3], according to which all action is born of Prak*r*iti, and nothing is gained by considering the question of the existence of the Supreme Purusha[4].

HASTINAPURA. From this we should be able to understand the significance of the city of Hastin*a*pura, the birthplace of both the Kauravas and P*and*avas. In connection with the idea of Ga*n*esa it has been pointed out[5] that

1. See p. 180.

2. Cf. p. 200, note 2; p. 215, note 4.

3. See pp. 72, 190.

4. Cf. p. 90, note 1; p. 97, note 3.

5. See p. 215, note 4.

Hastin*a*pura refers to the problem of Ether, with its Purushic and Prak*r*itic character, related to the senses of knowledge and action, and the Sa*ñ*khya system of philosophy[1]; and now we see that the chief problem is one of action, round which centres the contest of both the Kauravas and the P*and*avas; for the question of questions is, Is action Purushic or Prak*r*itic, and should it be performed[2]?

(11) *The meaning of a word may turn out to be something very different from its usual interpretation when examined in the light of our method, and yet retain a definite connection with its ordinary, commonly understood sense.*

This is very necessary if our idea of a new Sansk*r*it language is correct; and there are many instances of this connection between the old, common meaning of a word, and its original interpretation. For example, Vadha means killing; but it may be analysed into Va, dha; where Va means Water or Prak*r*iti; and dha, keeping or consigning. Va-dha, therefore, means consigning to Prak*r*iti; and it has been pointed out that Death, or K*a*la (Time) is associated with Prak*r*iti, which is also called K*ali* (black or dark)[3].

Killing, therefore, means assigning to Prak*r*iti[4]; and inasmuch as in sacred literature Man is often conceived as a personification of ideas[5], when a person is said to be killed, the real meaning is that he is assigned to Prak*r*iti; that is, he is said to partake of the character of Prak*r*iti more than Purusha, or that he holds Prak*r*iti and not Purusha to be the supreme creative energy of life.

It is in the light of this meaning of killing that we have to understand all wars in sacred literature where millions of persons are said to be killed on either side. They are,

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1. Cf. p. 96.

2. See p. 200, note 2; p. 215, note 4.

3. Cf. p. 124, note 1. All death takes place in the Prak*r*itic half of the Golden Egg. See Fig. 20, p. 121.

4. Cf. p. 115, note 1.

5. See p. 155, note 3.

in fact, an array of Purushic and Prakritic energies on either side, marshalled in the light of arguments with regard to different theories of life; and those that belong to Prakriti on either side are said to be killed; while Purushic forces alone survive.

This is the idea of Ravana killed by Rama; of Kauravas by Pandavas; of Kaṅsa by Krishna; of Vritra by all the gods of the Vedas. Thus, from the Vedas down to the great epics, one single idea of killing applies throughout; and the ordinary and original meanings agree.

AUTHORITY FOR THIS INTERPRETATION.

It has been observed that a new method of interpretation, however ingenious, must follow the usage of ancient writers if it is to meet with acceptance. But it has been remarked that the method adopted in these pages is as old as the sacred works themselves, and merely repeats the practice of the ancients, forgotten through the lapse of time; and in this connection a number of references to the sacred works of the Hindus have already been given. For instance, the sacred syllable Om is always analysed into its component letters, A, U, M, each of which is the name of a god[1]: hence these letters are regarded as signs of personification in our system of interpretation. Similarly, Udgitha is analysed into Ut, gi, tha[2], each of which is given a number of meanings and understood in several ways. Again, Sama is broken into Sa, ama[3]; Satyam into Sa, t, yam[4]; Hridayam into Hri, da, yam[5].

Similarly, Svapna, sleep, or Svapiti, he sleeps, is derived from Sva, apita[6], meaning, going to one's self. Purusha is made equal to Puri saya, meaning, a dweller in the city (of the body)[7]. Surya, Sun, is derived from Su, sqeezed

1. See p. 252, note 1.
2. See p. 252, note 5.
3. See p. 253, note 1.
4. See p. 253, note 2.
5. See p. 253, note 3.
6. Chh. Up. VI, viii, 1; SBE. Vol. I, p. 99.
7. Brih. Up. II, v, 18; SBE. Vol. XV, p. 117.

out[1]; P*a*vana is derived from Pu, to purify[1]; *A*ditya, Sun, from *A*d*a*, vapour, or the life of man[1]; *A*pas, water, from Py*a*, he nourishes[1].

Then we have Indra made equal to Ida*m*-dra, and again identified with Pr*an*a or Breath[2].

Then we have special meanings assigned to certain letters; to vowels, i, u, e[3]; or to consonants, sh, *n*[4]; or to a semi-vowel, y[3]; or again to syllables, hau, hai, atha, iha, auhoi, hiñ, huñ, V*a*g[3], etc.

There are a number of examples of this kind scattered throughout the Upanishads and other sacred works of the Hindus. The Vedas themselves are founded upon this system; and the etymological interpretation of a word (Nirukta) is believed to be a fundamental part of Vedic literature. There is a list of Vedic words, called Ngha*nt*a, interpreted by different writers in different ways; and an examination of the commentary of Y*a*ska (Nigha*nt*u) will show that the method, though differently applied in these pages, is an ancient one.

The question whether words are eternal or non-eternal was a very important subject of discussion among the ancient Hindus[5]; and Patañjali, the author of the Yoga S*u*tras, and P*an*ini, the celebrated grammarian, came to the conclusion that they were both. Again, a question is often asked by ancient writers, whether the meaning of a word has any connection with the word itself and depends in any way on the letters composing it[6]. Whatever the opinion of an individual writer in this connection, it cannot be denied that the very fact that a question of this kind is raised indicates that such a view was held even in ancient times, *viz.*,

1. Mait Br. Up. VI, 7; SBE. Vol. XV, p. 310.

2. See p. 254, notes 6 and 7.

3. Chh. Up. I, xiii; SBE. Vol. I, p. 22.

4. Ait. *A*r. Up. III, ii, 6, 3; SBE. Vol. I, p. 265.

5. See Ngha*nt*u and Nirukta, p. 204.

6. *Ibid.* pp. 216–17.

that the meaning of a word is connected with the word itself and the letters composing it. It is true that the Ny*a*ya Dar*s*ana[1] rejects the view of certain grammarians that a word or sound or letter (literally, *S*abda) undergoes a change corresponding to a change in the idea; but, even if we forget that this work is later in origin, it only proves that some grammarians did hold this view even at that time. Indeed, in these pages it is maintained that the meaning of a word or name, when used in a sacred, philosophical and pictorial sense, does depend on the letters forming it, and the idea conveyed is intended to refer to certain energies and truths of life. Nor can it be denied that there is ample ancient authority for holding such a view.

Reference has been made to the Upanishads in connection with this system of interpretation. The *S*atapatha Br*a*hma*n*a is full of interpretations according to letter and syllable analysis. The meanings attaching to the word Bh*a*rata[2] have already been referred to; and as this word is of very wide application throughout ancient sacred literature, a proper understanding of its significance is of the utmost importance. Indeed, the very idea of the Mah*a*bh*a*rata is said to depend on a proper understanding of the etymology of the word[3]. The Pur*a**n*as too have their special method of interpretation, one-letter lexicons[4], and special meanings attaching to syllables of names[5].

The method adopted in these pages only follows the line of thought already indicated in the sacred works of the Hindus, and is but a continuation of the ancient system of interpreting names and ideas. Its merit, if any, lies in placing it on a systematic and scientific basis, by connecting the Sansk*r*it alphabet with the Universal Ovum or Brahm*a**n**d*a. But its value must depend not on a mere theory or speculation,

1. Ny*a*. Dar. II, ii, 41–45; 56–59.

2. See p. 254.

3. See pp. 4–5.

4. Agni P. Vol. I, p. 210.

5. Agni P. Vol. II, pp. 1279–80.

however ingenious, but its practical application over the great range of the sacred works, and the result in re-interpreting ancient ideas achieved thereby. A few errors and discrepancies may easily be ignored, for at this distance of time it may not be possible to have a perfect system of interpretation of the ancient works; but the main outlines must remain clear, definite, and conclusive; and it is only then that it can be accepted.

We are now on the threshold of the ancient works of the Hindus, beginning with the Vedas, the most sacred and the earliest extant. In this connection it should be remembered that even the Vedas, in their present form, could not have been the first attempt in the direction of representing ideas in the manner explained. They must have been preceded by many cruder attempts, now lost; for the form of the Vedas, even when we take into consideration their ancient character, is very far from primitive; and a new language must have taken a long time to attain to that degree of excellence and perfection. But the Vedas are the earliest work available to us at this day; and our system of interpretation must first and foremost apply to them.

A New Illustration. Before proceeding, however, to the Vedas, it may be of interest to consider yet one more example of our method of interpretation in connection with the names of the planets, to which reference was made in an earlier chapter[1]. It has been observed that the seven planets, after whom we get the days of the week, represent the seven great energies of life, from Buddhi to the element "Earth;" further, that they have each a place in the body of a living being;—the place of the Sun being in the upper part of the head; of Moon in the lower part of the head, down to the eyebrows; of Mars in the face and the throat; of Mercury in the lungs or the chest; of Jupiter in the digestive organ; of Venus in the organ of creation; and of Saturn in the organ of excretion. These complete the essential parts of a living creature, the loss of any portion of which causes death. The remaining limbs, *viz.*, arms (or fore-legs) and legs (or hind-legs)

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1. See p. 156.

however useful, are not so essential to the mere life as the others; for even without them a creature can continue to exist[1]. In this connection we have observed that the relation of the planets to the different parts of the body could be established by examining them in the light of our method of interpretation, and it would be interesting to see how this can be done.

SUN: SUNDAY.

It has been pointed out that the Sun is Buddhi personified; and as Buddhi is the highest manifest energy of life, it must have its place in the highest manifest part of Man, or the topmost part of the head. Further, the Sun is characterised by heat, which is centred in the head[2]; hence the place of the Sun is in the uppermost part of the head in a living creature.

MOON: MOON-DAY OR MONDAY.

It has been observed that the Moon is Mind personified[3]. It has been pointed out that the Mind is usually considered in connection with the five senses, and spoken of as the sixth[4]; and its relation to Buddhi has been explained, as when Buddhi desires anything it is called the Mind[5]. The question is, where is the place of Mind in a man? It is obvious that it comes after Buddhi, and before the five senses.

We find in the human body, which may be regarded as typical of the viviparous, that the five senses of knowledge,—ears, skin, eyes, tongue as the sense of taste, and nose,—are all situated in the face. Thus, if Buddhi is situated in the upper

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1. It is for this reason that in the story of the Mahabharata, Nakula and Sahadeva, who represent arms and legs respectively, are said to be born of a different mother, *Madri*, and not *Kunti*.

2. Cf. p. 48, note 1.

3. See p. 48, note 2.

4. See p. 197, note 1.

5. See p. 68, note 3.

part of the head, the place of the Mind must be the lower part of the head, immediately above the place of the five senses; and that reaches down to the eyebrows.

This place of the Mind, as situated in the forehead, is significant; and reference is made to the place between the two eyebrows in the Bhagavad Gita[1]. Further, we have observed that the abstract ideas of philosophy and science have been given a concrete form by the Hindus in their systems of religion and social life[2]; and it is a common salutation among them to raise the hand to the forehead and utter the name of R*a*ma. Now, it has been pointed out that R*a*ma represents Mind-energy[3]; hence his connection with the salutation of the forehead[4]. It may be of interest to note that this is the place of the *tilaka* mark by the Hindus and the explanation is obvious[5].

MANGALA OR MARS: TUESDAY.

The word MANGALA may be analysed into Man, gala; and Man means, to think, from which we have Manas or Mind; and gala means, throat or neck. Man-gala, therefore, implies the connection of the Mind with the throat; and so represents the region from the Mind down to the throat; that is, from below the forehead, or from the face, to the throat.

1. BhG. V, 27.

2. See p. 171, note 3.

3. See p. 128.

4. Similarly, when the name of Krishna is uttered in salutation, the palms are joined together and placed on the Heart, signifying that he represents Heart energy. The idea of joined palms in connection with the Supreme Purusha will be explained in a subsequent chapter.

The Mind is sometimes said to reside in the Heart (Ved. Sut. SBE. Vol. XXXIV, p. 175), and that is because the two are akin (See pp. 42–43).

5. See p. 174.

BUDHA OR MERCURY: WEDNESDAY.

The word BUDHA may be analysed into B, udha; and udha is identified with udhas, and the latter with *u*dhas[1], which means the udder of any female, breast, bosom[2]; while the letter B means Prak*r*iti. B-udha, therefore, implies the connection of Prak*r*iti with the breast; or, in other words, the Prak*r*itic aspect of breast, lungs, or the place of breathing. Thus the place of Budha is the chest or breast in man.

BRIHASPATI OR JUPITER: THURSDAY.

BRIHASPATI may be analysed into B*r*ihat*i*, pati[3], meaning lord of speech. Now, Agni or Fire, is also the lord of speech[4]; hence Fire and B*r*ihaspati are identified; and the place of Fire in a living being is the organ of digestion[5]. This is the place of B*r*ihaspati or Jupiter.

*S*UKRA OR VENUS: FRIDAY.

*S*UKRA has several dictionary meanings, the most relevant being

Any clear liquid; juice; *semen virile*; seed of animals, both male and female.

It is obvious that *S*ukra refers to the organ of creation, *semen virile* or the seed of both the male and female; and that

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1. Monier William's Dictionary, p. 193.

2. *Ibid.* p. 221.

3. Chh. Up. I, ii, 11; SBE. Vol. I, p. 6.

4. See p. 70. Tongue is the instrument of speech.

5. Brih. Up. V, ix: SBE. Vol. XV, p. 193. BhG. XV, 14.

is connected with the element Water[1], the symbol of Prakriti, the universal female creative energy of life[2].

SANI OR SATURN: SATURDAY.

The word SANI may be analysed into *Sa*, ni; and the former means a resting place, and the latter is the seventh note in the gamut of Hindu music. Now, the seventh place in order of creation, starting from Buddhi as the first, belongs to the element "Earth," and that is the resting place of Sani or Saturn. As has been pointed out, the element "Earth" in a living being is connected with the organ of excretion[1], and that is the abode of Saturn.

Thus we see that the idea of the seven planets agrees with the places assigned to them in the human body.

1. See p. 70.

2. It may be of interest to note, in this connection, that the planet Venus, with whom Sukra is identified, is conceived as a female divinity and referred to as a goddess of Love. Again, the Greek goddess Aphrodite, with whom Venus is identified, is spoken of as born from the foam of the Sea (Water); and Frigg, the Teutonic goddess after whom we get Friday, sacred to Venus, is conceived as the wife of Odin and mother of the gods, and has her abode in the Halls of the Sea; and Freyja, with whom Frigg is identified, is the goddess of Love, and corresponds to Venus. Indeed, Friday is the only day called after a female divinity, who is invariably associated with Water (Prakriti) or Love (Kama), the creative energy of life.

The inference from this would be that the idea of Sukra, identified with Prakriti or Water, and located in the organ of creation, is repeated in that of Aphrodite, Venus, Frigg, and Freyja. This would imply that there is a fundamental connection between the ideas of Hindu systems of thought and the mythology and religio-philosophical systems of olden times.

CHAPTER VIII.

THE HYMNS OF THE VEDAS

THE Vedas are believed by the orthodox Hindus to be of divine origin,—the first, unchanging, eternal word of the Supreme—expressive of the Law of Life, its origin, manifestation, and end. All ancient systems of Hindu thought claim their descent from the Vedas and accept their authority; and the Brahmanas, Angas, Upanishads, Puranas, Smritis, and the great epics of Ramayana and Mahabharata are all believed to be but commentaries on the imperishable Word, embodying the knowledge of the universe, the essence of thought, the wisdom of ages, and the truth of the Eternal. To the orthodox there is nothing greater than the Vedas, nor can be.

Yet no one who has read the Vedas either in translation or the original, can fail to recognise how difficult, if not impossible, it is to accept this traditional view, and reconcile their spiritual, moral and intellectual contents with the claim to divine origin and supreme unfailing Truth. Indeed, even in the olden days there were Hindu writers who held that if the object of the science of etymology is to ascertain the meaning of the Vedas, it is useless; for the Vedic stanzas have no meaning[1]. But it is not possible to accept this sweeping statement of Kautsa[2]. The Vedas contain some magnificent hymns relating to the origin of the universe from the Unmanifest[3], Hiranyagarbha or the Golden Egg[4]; Non-

1. Nirukta, I, 15; p. 16.
2. *Ibid.* pp. 217–218.
3. RV. X, cxxix, 1.
4. RV. X, cxxi, 1.

existence[1], unfathomable Waters, or Darkness (Prak*r*iti)[2]—tracing it to Tapas[2] (heat or meditation), or K*a*ma[3] (desire), or else the sacrifice of the Supreme[4]; they contain references to the One from whom the universe is evolved[5], the Unborn supporting all[6]; to Truth as the basis of life and the eternal Law that upholds it[7]; to the abode of the Supreme[8];—to life, death, fire, lightning, dawn, day, night, seasons, years, sun, moon, stars, earth, sky, rivers, seas, oceans, fathers, mothers, maidens, men, horses, cows, birds, trees, forests, fruits,—indeed, all that can be found in the world of daily life. But these are scattered references in connection with subjects far removed from any great and definite explanation of the mysteries of the universe, even as they might be in a work with no claim to be regarded as inspired or divine. The Vedas contain, for the most part, hymns addressed to Agni, Indra, Varu*n*a, Soma, S*u*rya, Vish*n*u, the two Asvins, and a host of other gods and goddesses. They relate their achievements, glory and power, in peace and war; and refer to kingdoms won, races subdued, foes vanquished, and stores of wealth and horses and kine. They are invocations to the gods to help to destroy the foe, cast out disease, subdue death, protect the weak, support the true, and grant boons of sons and wealth and horses and cows to the devoted worshippers. The gods are described as engaged in slaying V*r*itra, the Dragon, cutting through mountains, loosening the floods, releasing cows, controlling horses, enjoying Soma, and drinking milk. Now and then they strike a higher note, guiding the motions of

1. RV. X, lxxii, 2.
2. RV. X, cxxix, 3.
3. RV. X, cxxix, 4.
4. RV. X, xc, 6–16.
5. RV. X, cxxix, 2.
6. RV. VIII, xli, 10.
7. RV. X, lxxxv, 1; clxx, 2.
8. RV. X, xc, 1.

the year; the course of night and dawn and day; sun, moon, and stars; and lightning, thunder, and rain. In some cases, again, the hymns take flight into the regions of the Unknown, and attempt to soar into the origin of things; but they are generally inconclusive and vague. Beyond a few sublime suggestions and mystic hints the reader seeks in vain for that imperishable Truth of divine origin which alone can be accepted without question as the word of God revealed to Man. Whatever the interest of the antiquary, who delves into the past for a shell of thought, or the philologist who traces in Sanskrit the origin of all languages of the Aryan stock, or the mythologist who seeks in them for the first form of human thought clothed in the garb of symbolism, they cannot, as at present understood, have much practical bearing on conduct or thought or life, or be regarded as the first and everlasting expression of divine Truth, as the orthodox and all their systems of thought claim them to be.

But if what has been observed with regard to the origin of Sanskrit and our method of interpretation be correct, the Vedas, being the most important expression of the thought that gave birth to this language, must appear in a new and a different form, and all that they contain assume a new and a different aspect, when examined in its light. The Vedas are the crucial test of our scheme of thought and interpretation; and they must be proved to constitute, even as the orthodox believe, the fundamental basis of all subsequent systems of philosophy and religion. Indeed, according to orthodox tradition, all later works are but commentaries on the Vedas, intended to explain, classify and define what is difficult or obscure or vague in the original. And if, as is claimed, our system of interpretation can transform a strange and extraordinary story of the Mah*a*bh*a*rata into a great philosophy of life, the method must, first and foremost, be applied to the Vedas; and we should be able to show that they contain, not stray and casual references to the Unmanifest or the mystery of life, but clearly defined and clearly understood schemes of thought which, in their process of development and definition, have grown into different schools of philosophy and religion; and which, when expressed

in story-form, have given us the Pur*an*as and the great epics of R*a*m*a*ya*n*a and Mah*a*bh*a*rata.

Difficult though the task, it must yet be attempted, to however small an extent, were it only to test the soundness of our theory. On the other hand, its importance, should it be found to be correct, as throwing a new light on the problems of ancient literature and life of the Aryan race, can hardly be exaggerated. It is obviously impossible for a single individual to cover in detail the whole range of sacred Hindu literature in the light of this scheme of thought. It would be enough to analyse the names of the principal gods hymned in the Vedas, examine the description of their deeds, and show how far they express but different points of view with regard to the origin, manifestation and end of life. This will be followed by an examination of the story of the Mah*a*bh*a*rata; and if the first and last of the sacred works can be re-interpreted in this light, the same system must apply to all.

It would be tragic indeed if, as a result of this interpretation, the gods of the Vedas and the beautiful stories of the Pur*an*as and the great epics are reduced to points of barren thought, or signs of lifeless symbolism, or lines of force, or currents of energy,—bringing down the whole fabric of religion, with its breadth of life and beauty of colour and form, to the dust-heap of cold logic, bare argument, or soulless philosophy. But Hinduism, as it is today, or even as it is understood from the sacred works, is devoid of life and cohesive power, and continues to exist more by the tradition of the past than the vigour of inherent life in itself; and what an advantage would it be if it were possible to see in the gods and heroes of the sacred works the eternal forces of life made manifest in various forms; or else the forces themselves personified and made alive in the form of great and mighty gods and men! And so would Hinduism be shown to be the true, scientific, and eternal religion, San*a*tana Dharma, that it claims to be.

Nine Ways of Creation.

Before we proceed to an examination of the meaning of the names of the gods and the ideas associated with them, it is

necessary to refer to different points of view in connection with the manifestation of life in the form of the Golden Egg, expressive of the union of Purusha and Prak*r*iti. In this connection it has been shown that there are nine principal ways of considering the creation of life; and in the first set of three Purusha lies to the north of the Golden Egg, whose pointed side is turned to east, south and north; in another set of three he lies on the right side of Prak*r*iti, and her pointed side is turned to east, west, and south; in the seventh the two are in proximity of each other, but without physical contact, and this sets up an electro-magnetic current of life in the Golden Egg, which creates; in the eighth Prak*r*iti alone creates without the existence of Purusha; while in the last Purusha abides in the heart of the Golden Egg, which is created out of him[1].

It has been pointed out that the ancients conceived of the actual creation of the universe to be the result of the union of Purusha and Prak*r*iti; and whether they thought of Purusha first or Prak*r*iti first, it was followed by the idea of the union of the two[2]. Accordingly the eighth point of view, *viz.*, that life is created out of the evolution of Prak*r*iti alone, would be regarded as erroneous, and the remaining eight positions would represent more correct theories of life. As the Vedas are believed to be the basis of all that is contained in the ancient systems of Hindu thought, we should be able to find in them a connection with these positions of the Golden Egg. Indeed, if the gods of the Vedas are conceived as personifications of the great forces of Nature, even as many believe, we should go a long way to establish their authority, if we can associate them with the positions of the Golden Egg; for the idea of Hira*n*yagarbha constitutes the basis of all that we have in Hinduism, its science and philosophy and religion.

Meaning of the Vedas.

Before, however, we examine the ideas conveyed by the gods of the Vedas, it is necessary to understand the meaning of

1. See pp. 56–60; 74–77. Figs. 8, 12, 13, 14.

2. Cf. p. 212, note 2.

the word Veda itself. It is usually derived from Vid, to know; but according to our letter-analysis it may be resolved into Va, i, da; and Va means Prakriti; i, out of; and da, to give. The word Veda means, therefore, Given out of Prak*r*iti; hence it comprises universal knowledge or knowledge of the universe; and inasmuch as we understand of the Unknown only through the Known, it embraces not only all that can be understood from a study of observed phenomena, but also the Unknowable, the Eternal and the Unmanifest. All that can be acquired by a study and examination of manifest life or Prak*r*iti is, therefore, contained in the Vedas; and they examine and explain and solve the phenomena and problems and mysteries of life.

*R*IK OR *R*IG[1] VEDA. Similarly, we may analyse *R*ik into *R*i, k; where *R*i means piercing through, and k refers to the first energy of life, Purusha, Prak*r*iti, Heart energy, Buddhi, Mind, or Ether. Accordingly *R*ik means, Piercing through the first energy of life; and so this Veda explores the fundamental problem of the origin and manifestation of life.

YAJUS OR YAJUR[2] VEDA. The word Yajus is usually derived from Yaj, to honour or sacrifice; but, according to our letter-analysis, it may be resolved into Ya, j, u, s, where Ya means he who; j, that which is born or created; u, a sign of personification; and s, manifest human life. Accordingly Yajus would mean, A personification (u) of that which (ya) represents created (j) human life (s). It may be of interest to note that there are two branches of the Yajur Veda, the Black and the White; and black represents Prak*r*iti, and white Purusha; and so this Veda is concerned with human life in the light of Purusha and Prak*r*iti.

SAMAN OR SAMA VEDA. The word S*a*man or S*a*ma is variously derived, and in the Upanishads[3] it is analysed into sa, ama. According to our letter-analysis, however, it would be resolved into Sa, *a*, man; where Sa means he who, and

1. The letter k is changed into g according to rules of grammar.

2. The letter s is changed into r according to rules of grammar.

3. Chh. Up. I, vi, 1; SBE. Vol. I, p. 13.

refers to the energy of the Heart[1]; *a* means leading to; and man, to think, characteristic of the Mind, from which we get the word, manas, Mind. *Sa*man, therefore, means, Heart energy, leading to the Mind; and refers to the Supreme Creator, characterised by Heart energy made manifest as Mind.

ATHARVA VEDA. The first three are said to be the original Vedas; and the fourth, Atharva, is believed to have been revealed later on. It is usually derived from the name of its supposed author, Atharvan; but, according to our letter-analysis, it would be resolved into A, tha, r, va, and mean, A personification (a) of the energy of speed (r) that supports (tha) Prakriti or manifest life (va). As speed implies change of motion and so refers to Prakritic Ether or the senses of action, this Veda is associated with action.

SUBJECT-MATTER OF THE VEDAS.

If our interpretation of the meaning of the four Vedas be correct, we should expect to find in them an examination of the fundamental forces and problems of life from one point of view or another. Of the four Vedas the *R*ik, the most ancient, is the most important; and the remaining three are but an extension and amplification of its system of thought, and embody several hymns and modes of expression of the original Veda. We shall, therefore, confine ourselves, for the most part, to the *R*ig Veda.

Reference has already been made to some of the hymns of the Vedas as describing the creation of life as well as the character of the Supreme Creator; and before we examine the idea of the gods, it would be an advantage to study some of these hymns.

PURUSHA[2].

(1) A THOUSAND heads hath Purusha, a thousand eyes, a thousand feet.

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1. See p. 233.

2. RV. X, xc.

On every side pervading earth he fills a space ten fingers wide.

(2) This Purusha is all that yet hath been and all that is to be;
The Lord of Immortality which waxes greater still by food.

(3) So mighty is his greatness; yea, greater than this is Purusha.
All creatures are one-fourth of him, three-fourths eternal life in heaven.

(4) With three-fourths Purusha went up: one-fourth of him again was here.
Thence he strode out to every side over what eats not and what eats.

(5) From him Viraj was born; again Purusha from Viraj was born.
As soon as he was born he spread eastward and westward o'er the earth.

(6) When Gods prepared the sacrifice with Purusha as their offering,
Its oil was spring, the holy gift was autumn; summer was the wood.

(7) They balmed as victim on the grass Purusha born in earliest time.
With him the Deities and all Sadhyas and Rishis sacrificed.

(8) From that great general sacrifice the dripping fat was gathered up.
He formed the creatures of the air, and animals both wild and tame.

(9) From that great general sacrifice Richas and Sama-hymns were born:
Therefrom were spells and charms produced; the Yajus had its birth from it.

(10) From it were horses born, from it all cattle with two rows of teeth:
From it were generated kine, from it the goats and sheep were born.

(11) When they divided Purusha how many portions did they make?
What do they call his mouth, his arms? What do they call his thighs and feet?

(12) Brahman was his mouth, of both his arms was the Rajanya made.
His thighs became the Vaisya, from his feet the Sudra was produced.

(13) The Moon was gendered from his mind, and from his eye the Sun had birth;
Indra and Agni from his mouth were born, and Vayu from his breath.

(14) Forth from his navel came mid-air; the sky was fashioned from his head;
Earth from his feet, and from his ear the regions. Thus they formed the worlds.

(15) Seven fencing-sticks had he, thrice seven layers of fuel were prepared,
When the Gods, offering sacrifice, bound, as their victim, Purusha.

(16) Gods, sacrificing, sacrificed the victim: these were the earliest holy ordinances.
The Mighty Ones attained the height of Heaven, there where the Sadhyas, Gods of old, are dwelling.

KA[1].

(1) In the beginning rose Hiranyagarbha, born Only Lord of all created beings.
He fixed and holdeth up this earth and heaven. What God shall we adore with our oblation?

(2) Giver of vital breath, of power and vigour, he whose commandments all the Gods acknowledge:

1. RV. X, cxxi.

The Lord of death, whose shade is life immortal. What God shall we adore with our oblation?

(3) Who by his grandeur hath become Sole Ruler of all the moving world that breathes and slumbers;

He who is Lord of men and Lord of cattle. What God shall we adore with our oblation?

(4) His, through his might, are these snow-covered mountains, and men call sea and Rasa his possession:

His arms are these, his are these heavenly regions. What God shall we adore with our oblation?

(5) By him the heavens are strong and earth is steadfast, by him light's realm and sky-vault are supported:

By him the regions in mid-air were measured. What God shall we adore with our oblation?

(6) To him, supported by his help, two armies embattled look while trembling in their spirit,

When over them the risen Sun is shining. What God shall we adore with our oblation?

(7) What time the mighty waters came, containing the universal germ, producing Agni,

Thence sprang the Gods' one spirit into being. What God shall we adore with our oblation?

(8) He in his might surveyed the floods containing productive force and generating Worship.

He is the God of Gods, and none beside him. What God shall we adore with our oblation?

(9) Ne'er may he harm us who is earth's Begetter, nor he whose laws are sure, the heaven's Creator,

He who brought forth the great and lucid waters. What God shall we adore with our oblation?

(10) Prajapati! thou only comprehendest all these created things, and none beside thee.

Grant us our hearts' desire when we invoke thee: may we have store of riches in possession.

CREATION[1].

(1) THEN was not non-existent nor existent: there was no realm of air, no sky beyond it.

What covered in, and where? and what gave shelter? was water there, unfathomed depth of water?

(2) Death was not then, nor was there aught immortal: no sign was there, the day's and night's divider.

That One Thing, breathless, breathed by its own nature: apart from it was nothing whatsoever.

(3) Darkness there was: at first concealed in darkness this All was indiscriminated chaos.

All that existed then was void and formless: by the great power of Warmth was born that Unit.

(4) Thereafter rose Desire in the beginning, Desire, the primal seed and germ of Spirit.

Sages who searched with their heart's thought discovered the existent's kinship in the non-existent.

(5) Transversely was their severing line extended: what was above it then, and what below it?

There were begetters, there were mighty forces, free action here and energy up yonder.

(6) Who verily knows and who can here declare it, whence it was born and whence comes this creation?

The Gods are later than this world's production. Who knows then whence it first came into being?

(7) He, the first origin of this creation, whether he formed it all or did not form it,

Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not.

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1. RV. X, cxxix.

Explanation of the Hymns.

These hymns contain a great deal of what is vital in Hindu thought, and their ideas may be summarised as follows :–

(1) No one can know the origin of the universe[1].

(2) The principal idea regarding the origin of life can only be negative,—neither this, nor that, neither the existent nor the non-existent ; for anything positive would convey definite knowledge of the Unknowable, which is illogical[2].

(3) The Supreme Creator may conveniently be described as Ka[3], which implies a doubt and raises a question, and at the same time means both Purusha and Prak*r*iti, or the first conceivable energy of creation.

(4) There are three ways of considering the origin of life, as created by *(a)* Purusha alone[4]; or *(b)* Prak*r*iti alone[5]; or *(c)* Purusha and Prak*r*iti together[6].

(5) Purusha lies by Prak*r*iti obliquely or transversely, and the two are both together and separate[7].

(6) Purusha is an active partner with Prak*r*iti in the creation of life. He covers her ; all life lies concealed in her, and is brought out by him by means of Meditation (tapas, heat, etc.), or Desire (k*a*ma). He creates her and she creates him[8].

1. RV. X, cxxix, 6–7. Cf. p. 10, note 1.
2. RV. X, cxxix, 1.
3. RV. X, cxxi.
4. RV. X, xc, 2, 3, 5. Vir*a*j or Prak*r*iti is said to be born from him. cxxi, 8, 9. He brings forth the great and lucid waters (Prak*r*iti). cxxix, 2. Cf. p. 23, note 1.
5. RV. X, xc, 5. Purusha from Vir*a*j was born. cxxi, 7. The mighty waters (Prak*r*iti) produce Agni. cxxix, 1, 3. Water or Darkness (Prak*r*iti) is first, Cf. p. 23, note 3.
6. RV. X, xc, 5; cxxix, 4. The existent is kin with the non-existent. Cf. p. 23, note 4.
7. RV. X, cxxix, 5. Cf. p. 104, note 1.
8. RV. X, xc, 5; cxxix, 1, 3, 4.

(7) Purusha may also be regarded as a mere spectator of Prak*r*iti, surveying her[1].

(8) The first manifestation of life, whether created by Purusha, or Prak*r*iti, or the union together of the two, is Hira*n*yagarbha or the Golden Egg, also called Brahm*and*a; and it is out of this that the universe evolves[2].

(9) There are four divisions of life, and it is made manifest only in the fourth[3].

(10) The place of Purusha is the Ether of the Heart, which may be described as the space of ten fingers[4].

(11) The chief forms of the creative energy of the universe are *(a)* the Sacrifice of the Supreme Purusha himself[5]; *(b)* Tapas (meditation, Buddhi, Sun-energy, heat, etc.)[6]; *(c)* K*a*ma (Desire, Mind, or electric energy, etc.)[7].

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1. RV. X, cxxi, 8. He surveyed the floods (water, Prak*r*iti).

2. RV. X, cxxi, 1. In the beginning rose Hira*n*yagarbha.

3. RV. X, xc, 3. All creatures are one-fourth of him.

4. RV. X, xc, 1. He fills a space ten fingers wide. If we hold together the palms of both hands, so that the five fingers of the one touch the five corresponding fingers of the other, we get the figure of an ellipse in the hollow of the two palms, and it is in this that the Supreme Purusha is said to abide; and this is Ether of the Heart, for it is a common way of salutation among the Hindus that they join the palms together and place them on the Heart, and utter the name of Krish*n*a, indicating that as the abode of the Supreme. Similarly they raise the hand to the forehead and utter the name of R*a*ma, indicating thereby the abode of R*a*ma; and it has been pointed out that R*a*ma represents Mind-energy which is located in the lower part of the head, down to the eye-brows (See pp. 128, 155. Cf. p. 266, note 4).

5. RV. X, xc, 6–16.

6. RV. X, cxxix, 3. By the great power of Warmth (Sk. Tapas) was born that Unit.

7. RV. X, cxxix, 4. Desire, the primal seed and germ of spirit (Sk. Manas, Mind). The three forms of the creative energy of life are Heat (Tapas); Electric energy (K*a*ma or Mind-energy); and Magnetic energy (Sacrifice, born of Action, which is referred to Ether). Cf. p. 79.

It will be noticed that these ideas are in perfect harmony with the scheme of thought outlined in these pages, and many of them are but a repetition of what has already been observed[1].

CASTE SYSTEM.

But there is one important verse which has not been explained, and it refers to the origin of the Caste. The Caste System is believed to be at the foundation of Hindu society and religion, and references to it are scattered throughout the sacred works. Its origin is often traced to the Vedas, and the verse in the *R*ig Veda[2] quoted in support of its prevalence and religious sanction in the ancient past. We are told that the Br*a*hma*n*as (Priests) were created out of the mouth of the Supreme; the R*a*janya (Warriors) from his arms; the Vai*s*ya (Cultivators, traders) from his thighs; and the *Su*dras (Servants) from his feet.

The idea of the Caste System has been variously interpreted and explained. In the same hymn of the *R*ig Veda we are told that there are four divisions of creatures; and that all creatures are but one-fourth of the Eternal, the remaining three-fourths being unmanifest. In the Bhagavad Git*a*, again, we are told that the fourfold caste was created by the Supreme Purusha (K*r*ish*n*a) by the differentiation of Gu*n*as and Karmas,—Qualities and Actions[3].

The idea of the Caste, as commonly understood, is so revolting to man's sense of justice, so humiliating to his self-respect, and so depressing to his spirit of initiative and action, that it is impossible to reconcile it with the conception of a perfect Supreme Purusha; and unless it can be explained on the basis of a differentiation of Gu*n*as and Actions, as in the Bhagavad Git*a*, or in some other way, it is impossible to accord any religious sanction to it. And it is here that our system of interpretation should help.

1. Cf. Chapter III.

2. RV. V. xc, 12.

3. BhG. VI, 13.

According to the *R*ig Veda[1] life is created through four stages, and the fourth alone is manifest, the remaining three being hidden from view; and it has already been explained[2] that these four stages refer to Buddhi, Mind, Purushic and Prak*r*itic Ether, so far as the viviparous are concerned. Is it possible to establish a connection between the four castes and the four stages of life-manifestation? We are told in the Bhagavad Git*a* that the fourfold caste is created by means of the differentiation of Gu*n*as and Actions; and we have seen that these too refer to the energies of creation, Buddhi, Mind, and Ether[3]. It should not be difficult, therefore, to harmonise the idea of the caste with that of the energies of creation; and, according to this conception, Br*a*hma*n*a would belong to Buddhi and Sattva Gu*n*a; R*a*janya to Mind or Rajas; Vai*s*ya to Purushic Ether; and *S*u*dra to Prak*r*itic Ether;—the last two being associated with Tamas, the meeting place of all the three Gu*n*as[3]. It is easy to explain the idea of Br*a*hma*n*a in this light, for the Priest must have sacred knowledge and the highest wisdom, and that is Buddhi; the very word R*a*janya is associated with Rajas; the Cow, worshipped and tended by the Vai*s*ya, represents, as already explained[4], Purushic Ether; while Prak*r*itic Ether is characterised by the senses of action, associated with the *S*u*dra caste. We notice, further, that Buddhi, Mind, and Purushic Ether are all situated on the right or Purushic side of the Golden Egg[5], while Prak*r*itic Ether is on the left or Prak*r*itic side; and this explains why the first three castes are distinguished from the fourth and regarded as superior. But if our conclusions be correct, we should be able to explain them in detail in the light of our method of interpretation.

BRAHMANA. The word Br*a*hma*n*a literally means, of Brahma*n*a; and, according to our letter-analysis, Brahma*n*a, B, r, a, h, ma, *n*a, means, A personification (a) of the energy

1. RV. X, xc, 3–4.

2. See p. 119.

3. See pp. 80–83.

4. See p. 251. Both the letters, G, and u, composing Go (Cow), belong to Purushic Ether in our diagram of the alphabet (See p. 185).

5. See Fig. 20, p. 121.

(r) of Buddhi (*n*a) in relation to Prak*r*iti (b), Purusha (h), and Mind (ma). Thus Br*a*hma*n*a personifies Buddhi energy.

RAJANYA. This word means literally, of Rajanya, and may be analysed into R*a*jan, ya, or Raja, n, ya; and the former would mean, He who (ya) is R*a*jan (Mind), for R*a*jan means Moon or the Mind; and the latter, He who (ya) is Rajas Gu*n*a (Raja), related to Ether (n). Thus we see that R*a*janya relates to Mind, and Rajas refers to Mind-energy in association with Ether, for the former is immediately transformed into the latter[1].

VAISYA. This is a V*r*iddhi or elongated form of Vi*s*ya (V, i, *s*, ya); and according to our letter-analysis, means, He who (ya) refers to Ether (*s*, occupying place No. 5 in our diagram), in relation to Mind (i) and Prak*r*iti (v). As the letter *S* is assigned to the Buddhi region, and refers to No. 5, expressive of Ether, it may be said to represent Purushic Ether. Hence Vai*s*ya refers to Purushic Ether, which is said to be associated with Mind on the one hand and Prak*r*iti (or Prak*r*itic Ether, for the two are often identified) on the other.

*S*UDRA. According to our analysis, *Su*dra (*S*, u, ud, ra) means, A personification (u) of Ether (*s*) in its upward (ud) motion, characterised by speed (ra). We know that the current of life breaks into two in Ether, which for convenience' sake we have called Purushic and Prak*r*itic; and the former is downward, and the latter upward[2]. *Su*dra accordingly refers to Prak*r*itic Ether, for that is the significance of Purushic Ether (*s*) in its upward motion; further, speed or change of place in motion (r) refers also to Prak*r*itic Ether.

Thus we see that the original idea of Caste is to be understood in the light of the four stages of life-manifestation, and has little to do with the present day social divisions of men, which, like many other practices of the Hindus, are but a corruption of the ideas of science and philosophy misapplied to daily life. The notion that caste is by birth and so unchangeable, relates also to the four stages of manifestation, which are fixed by the law of life and cannot be altered by man.

1. See p. 43, note 1.

2. See p. 38, note 4; p. 42, note 2.

THE FIFTH CASTE.

From this we should be able to understand the idea of the Fifth Caste, now commonly called the Depressed Class of the Hindus. Great disabilities attach to them in certain parts of India, and they are often regarded as less than human, and worse than animals.

According to our system of thought, there are four stages of life-manifestation; and the viviparous, personified as Man, have Buddhi for their source of life and are made manifest in Prak*r*itic Ether; and these four stages are represented by the four castes. Considered in this light, it is not possible to conceive of a fifth stage or caste; but if there be any (for the oviparous, trees, and germs have their birth in the elements after Prak*r*itic Ether), it cannot relate to Man or the viviparous; hence the present-day disabilities of the fifth caste, who obviously belonged to the non-Aryan races in olden times, and were unable to comprehend this scheme of thought. The theories of Hindu philosophy have been applied to the daily life of the people; and while this has made for the preservation of Hinduism as a form of religion, it has also brought about conditions which can only be regarded as tragic.

Before, however, we can finally accept this explanation of the Caste, it is necessary that it should agree with the Sansk*r*it expressions used in the *R*ig Veda for mouth, arms, thighs, and feet, from which respectively the four castes are said to have had their birth. The question of the Caste System is so important that it is necessary to establish the correctness of the original idea in some detail.

(1) The Br*a*hma*n*a is from the Mouth.

MOUTH: MUKHA. The Sansk*r*it word for Mouth in the text is Mukha, which means, Head, top; chief, best; commencement, source, cause. Thus, it would be correct to re-interpret Mukha as, Head, top; and that, as has been explained, is the seat of Buddhi in man[1]. The other meanings of Mukha are also connected with Buddhi, which is the chief and best, and the first manifest source of life.

1. See p. 155.

(2) The R*a*janya is from his Arms.

ARMS: BAHU. The Sansk*r*it word for Arms in the text is B*a*h*u*, and B*a*hu is its singular form. This may be analysed into B, *a*, h, u, meaning, A personification (u) of Mind, (h) associated with Prak*r*iti (b, Water) and Buddhi (*a*). This agrees with our idea that R*a*janya refers to Rajas Gu*n*a, connected with the Mind; and the latter is a Prak*r*itic energy, closely associated with Buddhi[1].

It may be of interest to note in this connection that the word commonly used for this caste is Kshatriya, which may be analysed into Ksha, t, r, i, ya, and would mean, He who (ya) is lightning (ksha), the energy of the Mind (i) associated with Prak*r*itic Ether (r, speed or change of place in motion) and manifest life (t). We have already observed that lightning is the energy of the Mind[2]; and so the idea of Kshatriya is the same as that of R*a*janya.

(3) The Vai*s*ya is from his Thighs.

THIGHS: *U*RU. The Sansk*r*it word for Thighs in the text is *U*r*u*, and its singular is *U*ru, which may be analysed into *u*, r, u, and means, A personification (u) of the energy (r) of Purushic Ether (u or *u*); and this agrees with our idea, as already explained.

(4) The *S*udra is from his Feet.

FOOT: PAD. The Sansk*r*it word for Foot in the text is Pad, which may be analysed into Pa, d, meaning, Giving (d) the number five, related to action or Air, *i. e.* Prak*r*itic Ether (pa)[3]. We have observed that the *S*udra is related to Prak*r*itic Ether, and this is borne out by the meaning of Pad, as now explained.

1. See pp. 52, 68, 284.

2. See p. 42, note 3; p. 46, note 2. Ksha occurs in several combinations, *e.g.* Antariksha, usually understood as "mid-air;" but its more correct interpretation would be, lightning (ksha) within, or of the Heart (antari)—referring to Lightning of the Heart, the energy of the Supreme Purusha.

3. The letter P is the first of the fifth (Labial) class, and belongs to the region of Air, which is characterised by Action. As the number five is associated with Ether, P obviously refers to Prak*r*itic Ether. It has already been explained that *S* refers to Purushic Ether (See p. 284).

In this connection it might be of interest to note that, according to our interpretation, Vaisya and *Su*dra refer to the two aspects of Ether, Purushic and Prak*r*itic; and Ether is characterised by motion, having for its instruments thighs and feet in man.

More Points in the Hymns.

We have tried to explain a number of ideas in connection with the hymns of the *R*ig Veda; but if they are examined in their original context and in the light of our interpretation, they would bring out some extraordinarily interesting points which cannot be properly expressed in translation. For instance, Desire (K*a*ma) is called the germ of the spirit[1], whereas in the original it is called Manoreta, meaning, germ of the Mind; and from this we get the connection of Mind with K*a*ma or desire[2].

Again it is said in the translation, By him the regions of mid-air were measured[3]. The word for mid-air in the text is, antariksha, and for region, rajas. The former may be analysed into, antari, ksha and would mean, Lightning (ksha) of the Heart (antari)[4]; and the latter into ra, ja, s and would mean, He who (s) is the energy (ra) of birth, related to the Heart (ja, No. 8). The meaning of the verse, as now altered, would be, By him was measured the energy of creation abiding in the Lightning of the Heart. From this we see (1) that Rajas is conceived as the energy of creation, and this idea is repeated in the later sacred works; and Rajas, as a Gu*n*a, we know is associated with the Mind; and (2) that this energy is related to the Lightning of the Heart; hence Rajas or the energy of the Mind is akin to that of the Heart (antariksha), and this has already been explained[5].

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1. RV. X, cxxix, 4.
2. See p. 50, note 3.
3. RV. X, cxxi, 5.
4. See p. 286, note 2.
5. See pp. 42–43.

Further, we are told that this antariksha rises from the navel of the Supreme Purusha[1]; and the word for navel in the text is, Nabhi, which also means, centre, central point. As now interpreted, the verse, Forth from his navel came mid-air, would mean, From the centre of life came the Lightning of the Heart; and the significance of the latter is obvious.

We have seen that the energy of the Heart as well as of the Mind is electric; and modern science tells us that with each beat of the Heart an electric current is produced. As the energy of the Heart in general and its beating in particular is connected with breathing, we might regard the latter too as electric; hence the connection of Pr*an*a or breath with the Mind-energy; and we are told that the vital airs are born of the Mind, endowed with the Mind[2]; and again the up-breathing is identified with the full Moon, and the in-breathing with the new Moon[3], both of which are associated with the Mind.

ANOTHER HYMN.

We have seen how the three hymns of the *R*ig Veda express some of the most fundamental ideas of the Hindu systems of thought. They are repeated in a different form in another hymn of the same Veda, and it will be interesting to examine it in some detail.

VISVEDEVAS[4].

(1) OF this benignant Priest, with eld grey-coloured, the brother midmost of the three is lightning.

The third is he whose back with oil is sprinkled. Hence I behold the Chief with seven made children.

(2) Seven to the one-wheeled chariot yoke the Courser; bearing seven names the single Courser draws it.

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1. RV. X, xc, 14.
2. SBr. III, ii, 2, 12; SBE. Vol. XXVI, p. 39.
3. SBr. XI, ii, 4, 5; SBE. Vol. XLIV, p. 31.
4. RV. I, clxiv.

Three-naved the wheel is, sound and undecaying, whereon are resting all these worlds of being.

(3) The seven who on the seven-wheeled car are mounted have horses, seven in tale, who draw them onward.

Seven Sisters utter songs of praise together, in whom the names of the seven Cows are treasured.

(4) Who hath beheld him as he sprang to being, seen how the boneless One supports the bony?

Where is the blood of earth, the life, the spirit? Who may approach the man who knows, to ask it?

(5) Unripe in mind, in spirit undiscerning I ask of these the Gods' established places;

For up above the yearling Calf the sages, to form a web, their own seven threads have woven.

(6) I ask, unknowing, those who know, the sages, as one all ignorant for the sake of knowledge,

What was the ONE who in the Unborn's image hath 'stablished and fixed firm these world's six regions.

(7) Let him who knoweth presently declare it, this lovely Bird's securely founded station.

Forth from his head the Cows draw milk, and, wearing his vesture, with their foot have drunk the water.

(8) The Mother gave the Sire his share of Order: with thought, at first, she wedded him in spirit.

She, the coy Dame, was filled with dew prolific: with adoration men approached to praise her.

(9) Yoked was the Mother to the boon Cow's car-pole: in the dank rows, the cloud, the Infant rested.

Then the Calf lowed, and looked upon the Mother, the Cow who wears all shapes in three directions.

(10) Bearing three Mothers and three Fathers, single he stood erect; they never make him weary.

There on the pitch of heaven they speak together in speech all knowing but not all impelling.

(11) Formed with twelve spokes, by length of time unweakened, rolls round the heaven this wheel of during Order.

Herein established, joined in pairs together, seven hundred Sons and twenty stand, O Agni.

(12) They call him in the farther half of heaven the Sire five-footed, of twelve forms, wealthy in watery store.

These others say that he, God with far seeing eyes, is mounted on the lower seven-wheeled, six-spoked car.

(13) Upon this five-spoked wheel revolving ever, all living creatures rest and are dependent.

Its axle, heavy-laden, is not heated: the nave from ancient time remains unbroken.

(14) The wheel revolves, unwasting, with its felly: ten draw it, yoked to the far-stretching car-pole.

The Sun's eye moves encompassed by the region: on him dependent rest all living creatures.

(15) Of the co-born they call the seventh single born; the six twin pairs are called *R*ishis, Children of Gods.

Their good gifts sought of men are ranged in order due, and various in their form move for the Lord who guides.

(16) They told me those were males, though truly females: he who hath eyes sees this, the blind discerns not.

The son who is a sage hath comprehended: who knows this rightly is his father's father.

(17) Beneath the upper realm, above this lower, bearing her calf at foot the Cow hath risen.

Whitherward, to what place hath she departed? Where calves she? not amid this herd of cattle.

(18) Who, that the father of this Calf discerneth beneath the upper realm, above the lower,

Showing himself a sage, may here declare it? Whence hath the Godlike spirit had its rising?

(19) Those that come hitherward they call departing, those that depart they call directed hither.

And whatso ye have made, Indra and Soma, steeds bear as 'twere yoked to the region's car pole.

(20) Two Birds with fair wings, knit with bonds of friendship, in the same sheltering tree have found a refuge.

One of the twain eats the sweet Fig-tree's fruitage; the other eating not regardeth only.

(21) Where those fine Birds hymn ceaselessly their portion of life eternal, and the sacred synods,

There is the Universe's mighty Keeper, who, wise, hath entered into me the simple.

(22) The tree whereon the fine Birds eat the sweetness, where they all rest and procreate their offspring,—

Upon its top they say the fig is luscious: none gaineth it who knoweth not the Father.

(23) How on the G*a*yatr*i* the G*a*yatr*i* was based, how from the Trish*t*up they fashioned the Trish*t*up forth,

How on the Jagat*i* was based the Jagati,—they who know this have won themselves immortal life.

(24) With G*a*yatr*i* he measures out the praise-song, S*a*ma with praise-song, triplet with the Trish*t*up,

The triplet with the two or four-foot measure, and with the syllable they form seven metres.

(25) With Jagati the flood in heaven he 'stablished, and saw the Sun in the Rathantara S*a*man.

G*a*yatri hath, they say, three brands for kindling; hence it excels in majesty and vigour:

(26) I invocate the milch-cow good for milking, so that the milker, deft of hand, may drain her.

May Savitar give goodliest stimulation. The caldron is made hot; I will proclaim it.

(27) She, lady of all treasure, is come hither yearning in spirit for her calf and lowing.

May this cow yield her milk for both the Asvins, and may she prosper to our high advantage.

(28) The cow hath lowed after her blinking youngling; she licks his forehead, as she lows, to form it.

His mouth she fondly calls to her warm udder, and suckles him with milk while gently lowing.

(29) He also snorts, by whom encompassed round the Cow lows as she clings unto the shedder of the rain.

She with her shrilling cries hath humbled mortal man, and, turned to lightning, hath stripped off her covering robe.

(30) That which hath breath and speed and life and motion lies firmly 'stablished in the midst of houses.

Living by offerings to the Dead he moveth, Immortal One the brother of the mortal.

(31) I saw the Herdsman, him who never stumbles, approaching by his pathways and departing.

He, clothed with gathered and diffusive splendour, within the worlds continually travels.

(32) He who hath made him doth not comprehend him; from him who saw him surely is he hidden.

He, yet enveloped in his Mother's bosom, source of much life, hath sunk into destruction.

(33) Dyaus is my Father, my begetter: kinship is here. This great earth is my kin and Mother,

Between the wide-spread world-halves is the birth-place: the Father laid the Daughter's germ within it.

(34) I ask thee of the earth's extremest limit, where is the centre of the world, I ask thee.

I ask thee of the Stallion's seed prolific, I ask of highest heaven where Speech abideth.

(35) This altar is the earth's extremest limit; this sacrifice of ours is the world's centre.

The Stallion's seed prolific is the Soma; this Brahman highest heaven where Speech abideth.

(36) Seven germs unripened yet are heaven's prolific seed: their functions they maintain by Vish*n*u's ordinance.

Endued with wisdom through intelligence and thought, they compass us about present on every side.

(37) What thing I truly am I know not clearly: mysterious, fettered in my mind I wander.

When the first born of holy Law approached me, then of this speech I first obtained a portion.

(38) Back, forward goes he, grasped by strength inherent, the Immortal born the brother of the mortal.

Ceaseless they move in opposite directions: men mark the one and fail to mark the other.

(39) Upon what syllable of holy praise-song, as 'twere their highest heaven, the Gods repose them,—

Who knows not this, what will he do with praise-song! But they who know it well sit here assembled.

(40) Fortunate mayst thou be with goodly pasture, and may we also be exceeding wealthy.

Feed on the grass, O Cow, at every season, and coming hitherward drink limpid water.

(41) Forming the water-floods, the buffalo hath lowed, one-footed or two-footed or four-footed, she,

Who hath become eight-footed or hath got nine feet, the thousand syllabled in the sublimest heaven.

(42) From her descend in streams the seas of water; thereby the world's four regions have their being.

Thence flows the imperishable flood, and thence the universe hath life.

(43) I saw from far away the smoke of fuel with spires that rose on high o'er that beneath it.

The Mighty Men have dressed the spotted bullock. These were the customs in the days aforetime.

(44) Three with long tresses show in ordered season. One of them sheareth when the year is ended.

One with his powers the universe regardeth: of the one the sweep is seen, but not his figure.

(45) Speech hath been measured out in four divisions, the Brahmans who have understanding know them.

Three kept in close concealment cause no motion; of speech, men speak only the fourth division.

(46) They call him Indra, Mitra, Varu*n*a, Agni, and he is heavenly nobly-winged Garutm*a*n.

To what is One, sages give many a title: they call it Agni, Yama, M*a*tari*sva*n.

(47) Dark the descent: the birds are golden-coloured; up to the heaven they fly robed in the waters.

Again descend they from the seat of Order, and all the earth is moistened with their fatness.

(48) Twelve are the fellies, and the wheel is single; three are the naves. What man hath understood it?

Therein are set together spokes three hundred and sixty, which in nowise can be loosened.

(49) That breast of thine exhaustless, spring of pleasure, wherewith thou feedest all things that are choicest,

Wealth-giver, treasure-finder, free bestower,—bring that, Sarasvat*i*, that we may drain it.

(50) By means of sacrifice the Gods accomplished their sacrifice: these were the earliest ordinances.

These Mighty Ones attained the height of heaven, there where the S*a*dhyas, Gods of old, are dwelling.

(51) Uniform, with the passing days, this water mounts and falls again.

The tempest-clouds give life to earth, and fires re-animate the heaven.

(52) The Bird Celestial, vast with noble pinion, the lovely germ of plants, the germ of waters,

Him who delighteth us with rain in season, Sarasv*a*n I invoke that he may help us.

IDEAS OF THE HYMN.

The ideas of this Hymn may be summarised as follows –

(1) No one can know the origin of life[1].

No one has beheld the Creator as he sprang to life, or seen how he supports Prak*r*iti. No one knows from whom to ask, and we ask the sages in vain.

(2) There are three principal theories of the creation of life, related to Buddhi, Mind, and Ether respectively[2].

These three energies are compared to three brothers. The eldest is grown grey and has seven children, and refers to Buddhi with its seven energies; the midmost is lightning or electric energy, referring to Mind; while the youngest is steeped in oil, literally, *Ghee* or clarified butter; and it has been pointed out that Go or the Cow and all that refers to the animal,—milk, curd, butter, *ghee*, etc. relate to Ether[3].

(3) According to the Buddhi theory of life, there is one Purusha who creates the universe; and the One becomes Many[4].

There is a Chariot, the Chariot of Life[5]: its single wheel or the single courser is Buddhi, which has seven names, itself, Mind, and the five elements.

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1. Verses 4, 5, 6. In the context the boneless refers to Purusha, and bony to Prak*r*iti; similarly, One to Purusha, and Unborn to Prak*r*iti. The word for Unborn is Aja, which is applied to both Purusha and Prak*r*iti, and also means a goat; hence the idea of the sacrifice of the goat refers really to Purusha or Prak*r*iti; and we have seen how the whole universe is conceived as created out of the sacrifice of the Supreme (See RV. X, xc, 6–16). The idea of sacrifice as creative action has already been explained (pp. 173–74); and as the Horse in sacred literature refers to the senses (See p. 255, note 3), the sacrifice of the Horse or Asvamedha is really the sacrifice, or selfless creative action, of the senses.

2. Verse 1.

3. See p. 252.

4. Verse 2.

5. Ka*th*a Up. I, iii, 3; SBE. Vol. XV, p. 12.

(4) There are three Gu*n*as which embrace all life[1].

The wheel of the Chariot is the Wheel of life, and its three naves[2] are the three Gu*n*as.

(5) The one energy of life is transformed into seven, which are all creative, and may be separately considered[3].

There are seven energies which may be compared to seven Horsemen mounted on seven horses; they are creative, being accompanied by seven Sisters, and a woman is always conceived as an instrument of creation[4].

(6) After the Buddhi-theory of life comes the Mind-theory, according to which Life is created by two energies, Purusha and Prak*r*iti[5].

The Mother of the universe is said to wed the Sire in the Mind (Sk. Manas, mistranslated, Spirit), and gives him his due share in the creation of life; hence the union of Purusha and Prak*r*iti in the light of the Mind-theory of creation.

(7) After the Mind-theory we have the Ether-theory, according to which Life is created by Prak*r*iti and not Purusha; and the latter either does not exist or is a mere spectator of the work of Prak*r*iti[6].

We are now introduced to the Mother Cow and her Calf; and the Cow, as already explained, refers to Ether, and (Prak*r*itic) Ether to Prak*r*iti[7]. The Calf[8] represents the

1. Verse 2.

2. The word for nave in the text is N*a*bhi, which also means a point of junction, or relationship; and the idea of Gu*n*a is similar, for all the three of them are related and joined together. See Fig. 16, p. 80.

3. Verse 3.

4. MBh. *S*anti P. XII, ccxiii, 7.

5. Verse 8.

6. Verse 9.

7. See pp. 95–96.

8. The word for Calf in the text is Vatsa, which may be analysed into Va, t, sa, and would mean, He who (sa) represents manifest life (t) in relation to Prak*r*iti (Va).

universe born of Prak*r*iti, and is said to rest in Motion (V*r*ijana[1], mistranslated as cloud), and looks up not to his father but mother, Prak*r*iti, the Cow, who wears all shapes in three directions.

(8) Thus there are three theories of the creation of Life, in each of which, directly or indirectly, we get the idea of Purusha and Prak*r*iti[2].

The Calf of the universe has, accordingly, three mothers and three fathers.

(9) Buddhi is represented by the number twelve (seven and five), Mind by six, and Ether by five[3].

The Wheel of life has twelve spokes, for it is governed by Buddhi (7) made manifest in Ether (5); and so the Supreme Purusha of Buddhi has twelve forms, is five-footed, and rich in Prak*r*iti (watery store). According to some, however, Buddhi (God mounted on the seven-wheeled car) may be associated with Mind (six spokes); while others believe that the universe (with its five-spoked wheel) is rooted in Ether.

(10) In the Buddhi theory of Life the universe is said to be created by Purusha, and he creates Prak*r*iti; in the Mind theory the two are together from the very beginning; while in the Ether theory there is Prakriti alone[3].

Accordingly the first is represented by the number 12 consisting of seven and five or Buddhi associated with Ether; in, the second we have seven and six together (the seven-wheeled, six-spoked car or Buddhi associated with Mind); while in the third not only is the wheel five-spoked (referring to Ether alone), but its axle is never heated or affected by the energy of the Sun (the Purusha of Buddhi).

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1. V*r*ijana has a number of meanings, and one of them is Motion (Apte's Dictionary, p. 883); and Motion is characteristic of Ether, as has been explained.

2. Verse 10.

3. Verses 11–13. It is significant that while Buddhi is referred to by the number 12 (7 and 5), and Mind by 7 and 6, Ether is referred to by the number 5 only.

(11) Of the seven energies of life, from Buddhi to the element "Earth," one alone (Buddhi) is truly Purushic; the rest are all characterised by the male and female counterparts (corresponding to the positive and negative aspects of the electric and north and south poles of the magnetic current). These six energies, from Mind to "Earth" are sometimes spoken of as male, and sometimes as female; but they are really more Prak*r*itic than Purushic[1].

All the energies from Buddhi to the element "Earth" are co-born or created simultaneously[2]; but the seventh (Buddhi) alone can be considered by itself; while the remaining six are twins[3] (that is, have a dual aspect, Purushic and Prak*r*itic). These six are said to be males (Purushic), but are really females (Prak*r*itic).

(12) According to the Ether theory of life, all creatures arise from Ether without the intervention of the Supreme Purusha; and the universe is regarded as divided into two halves, male and female, in between which is born the Child of the world[4].

This Prak*r*iti (Cow) has an upper and a lower half, and the Calf of the universe is born in Ether (at the foot)[5]. The Mother is there, but no one has seen the Father of the Calf.

(13) There are two energies, the positive and negative currents of life, that flow backward and forward, and in opposite directions, inseparable and linked together by their inherent strength[6].

(14) There are two entities in a living creature, the individual self (J*iva*tman) and the Supreme Self (Param*a*tman).

1. Verses 15–16.

2. That is the meaning of the word S*a*kam used in the text.

3. That is the meaning of the word Yama used in the text.

4. Verses 17, 18.

5. Ether is associated with feet as instruments of motion. See p. 70.

6. Verses 19, 38.

They may be compared to two Birds, who are friends and live together in one tree; but only one of them (the individual self) tastes the fruit of the tree (experiences the joy and sorrow of life), and the other (the Supreme Self) does not[1].

This idea is repeated in the Upanishads and other sacred works[2]; and it has been pointed out[3] that according to one aspect of Yoga and Sañkhya systems of thought, the Supreme Purusha is a mere spectator or on-looker of the work of Prakriti, who alone creates.

(15) Whatever the value of the Ether theory of creation, excluding the idea of the Supreme Purusha, it cannot be denied that it is incomplete[4]; for it is based on the magnetic energy of Ether, which in itself depends on the electric energy of the Mind.

Prakriti, conceived as Ether, (Cow) yearns in her Mind (Manas, mistranslated, spirit) for her Calf; and though all life is made manifest in Ether[5], (she yields milk for the two Asvins, who represent the twofold character of Ether[6]), she seeks something higher; and having turned to lightning or Mind-energy, reveals herself in her true light[7].

(16) These are but different theories and speculations; the ultimate cause of Life remains a mystery for ever[8].

(17) Life becomes manifest through four stages; so does its counterpart, Speech[9].

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1. Verse 20.
2. *Mund.* Up. III, i, 1; *S*vet. Up. IV, 6; SBE. Vol. XV, pp. 38, 251. MBh. Asva. P. XIV, xlvii, 16. See p. 71, note 4.
3. See pp. 83, 95.
4. See p. 97.
5. See p. 51, note 1.
6. See p. 255.
7. Verses 27, 29.
8. Verse 37.
9. Verse 45.

The word for Speech in the text is V*a*k, which may be analysed into V, *a*, k, and would mean, Prak*r*iti (V) leading to (*a*) Purusha (k), thus expressing the whole manifest life. The term V*a*k, therefore, is used in a very wide sense in the sacred works, and is associated with Mind[1], Pr*ana*[2], and the Supreme Purusha (Praj*a*pati)[3]; and we have seen how each order of creatures passes through four stages of life[4] to become manifest. Speech too is said to have the same four stages[5], Par*a*, Pa*s*yant*i*, Madhyam*a*, and Vaikhar*i*, of which the last alone is audible.

(18) There is one Purusha, called by many names, Indra, Mitra, Varu*n*a, Agni, etc[6].

(19) There is but a single Wheel of Life, and creatures may be said to be born of the cycle of Buddhi made manifest in Ether, and represented by the number twelve; then there are the three Gu*n*as (the three naves); and this is the explanation of it[7].

(20) All creation is the result of Sacrifice[8].

OTHER HYMNS.

These are some of the ideas contained in this extraordinary hymn addressed to Vi*s*vedevas or All Gods; and a detailed examination of its language, in the light of our letter-analysis, will disclose some more interesting points still. But this will take us far outside the scope of our work. It is enough to point out that there are several other hymns which contain equally important ideas, and a few might be mentioned here.

(*a*) The original energy of life is Rajasic or Mind energy, identified with Lightning. It is made manifest in Prak*r*iti, but its origin cannot be found.

1. *S*Br. VIII, i, 2, 8, SBE, Vol. LXIII, p. 11. Mind's daughter Speech.
2. *S*Br. X, i, 1, 9; SBE. Vol. XLIII, p. 285. Breath is the male, the mate, of Speech.
3. *S*Br. V, i, 1, 15; SBE. Vol. XLI, p. 5. The Lord of speech is Praj*a*pati.
4. See p. 142.
5. *S*Br. IV, i, 3, 16–17; SBE. Vol. XXVI, p. 268.
6. Verse 46.
7. Verse 48.
8. Verse 50.

Within the Waters runs the Moon, he with beauteous wings in heaven.

Ye lightnings with your golden wheel, men find not your abiding place[1].

EXPLANATION.

Waters refer to Prakriti, and the Moon to the Mind. Within Prakriti (Waters) there is the Rajasic or Mind energy, which may be called lightning; and, though we know that it exists in Prakriti, we cannot find its origin or abiding place.

(b) Motion and not the absence of it in Prakriti is the law of life.

The flowing of the Flood is law[2].

EXPLANATION.

The flood refers to Prakriti, and flowing to its motion. All life is characterised by motion, and its counterpart, action; for these are the two twin aspects of Ether in which it is made manifest; and any theory based on the absence of these is erroneous. Hence we see the importance of the idea of Go, Cow, or Ether in motion[3], and understand why Vritra, who stops the floods, must be killed.

(c) The proof of the idea of God is to be found in the two-fold character of Ether, Purushic and Prakritic.

In the Cow's home was born the great Eternal[4].

EXPLANATION.

Go (Cow) as already explained, refers to motion in Ether[3]; and we have seen how all ideas of the Eternal meet in this element[5]. Hence we may say that the great Eternal is born

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1. RV. I, cv, 1.

2. RV. I, cv, 12.

3. See p. 252.

4. RV. III, lv, 1.

5. See pp. 81–83.

in Ether (Cow). This agrees with the idea of the importance of Ether (Cow), as already explained.

(*d*) The energy of life is a dual one, Purushic and Prak*r*itic; the one is bright, and the other dark; the one hidden and the other manifest. Both are creative, and so may be spoken of as sisters, woman being regarded as an instrument of creation[1].

Ye valiant Pair, have made yourselves twin beauties: one of the twain is dark, bright shines the other;

And yet these two, the dark, the red, are sisters.

Within a wondrous place the twain are treasured; the one is manifest, the other hidden[2].

Thus we see that the hymns of the Vedas are not mere invocations addressed to different gods, but contain the essence of all systems of thought which, in after years, came to be developed more fully and completely. It is possible to multiply instances, but that would take us away from the scope of this work. Enough has been said to show that, in the light of our interpretation, the hymns are found to be characterized by a highly philosophical and perfectly consistent system of thought. But before we can accept this conclusion we should be able to show that the gods of the Hindu pantheon, as hymned in the Vedas, represent in themselves but different aspects of the same law of life.

1. MBh. *Sa*nti P. XII, ccxiii, 7.

2. RV. III, lv, 11, 15.

CHAPTER IX.

THE GODS OF THE VEDAS

It has been observed that there are nine principal ways of creation, personified in the gods of the Vedas; and in one of these the universe is conceived as created by Purusha alone, in another by Prak*r*iti alone, while in the remaining seven by the union together of Purusha and Prak*r*iti[1]. As we shall presently see, the first is represented by Vish*n*u; the second, where Prak*r*iti alone is said to create, by V*r*itra; and the remaining seven by Agni, Indra, Varu*n*a, Rudra, Soma, Dy*a*va-P*r*ithv*i*, and V*a*yu; and these are the principal deities hymned in the Vedas. Invoked in different ways, and praised for various achievements, they all agree in three things, (1) protection of Cows, (2) control of Horses, and (3) slaying of V*r*itra.

SLAYING OF VRITRA.

V*r*itra, represented as a dragon or serpent, is said to have been slain by almost all the chief gods of the Vedas,—by Indra[2], Agni[3], Varu*n*a[4], Vish*n*u[5], Soma[6], V*a*yu[7], the two A*s*vin[8], and S*u*rya[9]; nor are any of his followers spared. The reason why V*r*itra is slain by the gods is that he represents the idea of Prak*r*iti as the sole creator of life; and slaying, as has been pointed out, means assigning to Prak*r*iti[10]. But before

1. See p. 273.
2. RV. I, iv, 8; II, xix, 3; III, xxxvi, 8, etc.
3. RV. I, lxxiv, 3; VI, xvi, 48, etc.
4. RV. IV, xli, 2; VI, lxviii, 1-2, etc.
5. RV. VI, xx, 2.
6. RV. I, xci, 5.
7. RV. I, xxiii, 9.
8. RV. VIII, viii, 9.
9. SV. I, II, i, 4, 2.
10. See p. 260.

we come to this conclusion we must understand the meaning of the name V*r*itra in the light of our letter-analysis, and see how far it agrees with his description in the Vedas. We have also to understand the significance of slaying in this connection, more clearly.

I. V*R*ITRA.

MEANING OF VRITRA. The word V*r*itra may be analysed into V, *r*it, ra, and would mean, Prak*r*iti (V) avoiding (*r*it)[1], speed or change of place in motion (ra). From this we may conclude that V*r*itra represents Prak*r*iti in a state of rest, devoid of any change of place in motion, if it has any. But, we have observed in a previous chapter[2] that, according to our method of interpretation, the significance of the name of a Vedic hero or god should be understood by examining the places occupied by the letters composing it along the ellipses of the alphabet. According to this V*r*itra may be represented as follows:–

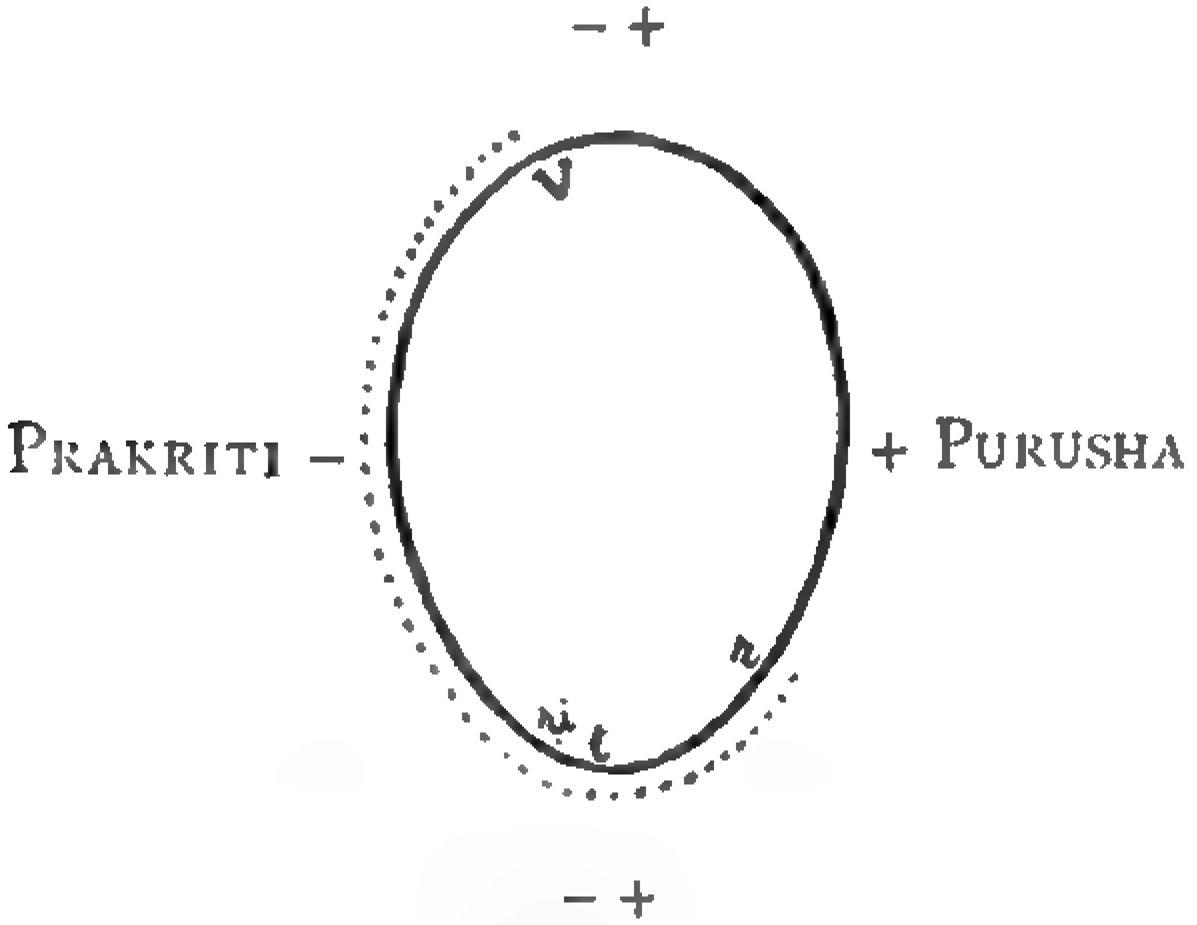

Fig. 29.

EXPLANATION. In this connection we have to bear in mind that for convenience' sake we have to put down the vowels as well as consonants on the same ellipse, assigning to the vowels a place on the consonant-ellipse corresponding to that which they would occupy along the vowel-ellipse. We have also to remember that some vowels are merely intended to help in pronouncing consonants, and in that case would have no special meaning. The last a of Vritra is of this character.

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1. *R*it means, to hate, avoid, shun (See Monier William's Dictionary, p. 266).
2. See p. 251.

SIGNIFICANCE OF THE DIAGRAM. It will be observed that the line of V*r*itra's name is mainly Prak*r*itic; and it is only in connection with the letter r, which belongs to the region of Mind in our diagram of the alphabet, that it touches the Purushic side. All other letters composing his name belong to the left side of the Egg, which, as has already been explained[1], is identified with Prak*r*iti. Accordingly the line of V*r*itra's name indicates that he represents, for the most part, Prak*r*iti.

The idea of the letter r is significant. It belongs to the region of the Mind, and indicates that Prak*r*iti, as represented by V*r*itra, is characterised by Mind or electric energy[2].

In this connection it would be of interest to note that the ovum, before its conjugation with the male seed, is in a state of rest. Accordingly, if V*r*itra represents Prak*r*iti without Purusha, the former must be conceived in a state of rest; and so V*r*itra would represent life devoid of Motion, and its counterpart, Action. As we have found, this is indicated by the very name, V*r*itra; and we shall see how far this is further borne out by his description in the Vedas.

SLAYING OF VRITRA. It is necessary to understand the meaning of the word, slaying, in connection with V*r*itra. We have observed that Vadha, killing, really means assigning to Prak*r*iti; that is, showing that an object belongs to Prak*r*iti and not Purusha, and the idea of death is the same[3]. But the word for slaying used in the text is, Han, and we have to see how far its meaning agrees with that of Vadha.

Han, according to our letter analysis, may be resolved into Ha, n, implying the relation of Prak*r*iti (Ha) to Ether (n); and it has been shown that Ether is often conceived as representing Prak*r*iti[4]. Thus the idea of Han is the same as that of Vadha; and if we distribute the letters, H (a)[5]

1. See p. 56, note 2.

2. Cf. *S*Br. I, vi, 4, 18; SBE. Vol. XII, p. 182. The Moon (Mind-energy) is no other than V*r*itra. *S*Br. III, iv, 3, 13; SBE. Vol. XXVI, p. 100. Soma (Moon, Mind-energy), forsooth, was V*r*itra.

3. See p. 260, notes 3 and 4.

4. See p. 95.

5. The letter a of H (a) is intended merely to pronounce it.

and n along the diagram of the alphabet we shall see that they represent the same idea, and that their line is Prak*r*itic and almost identical with that of V*r*itra.

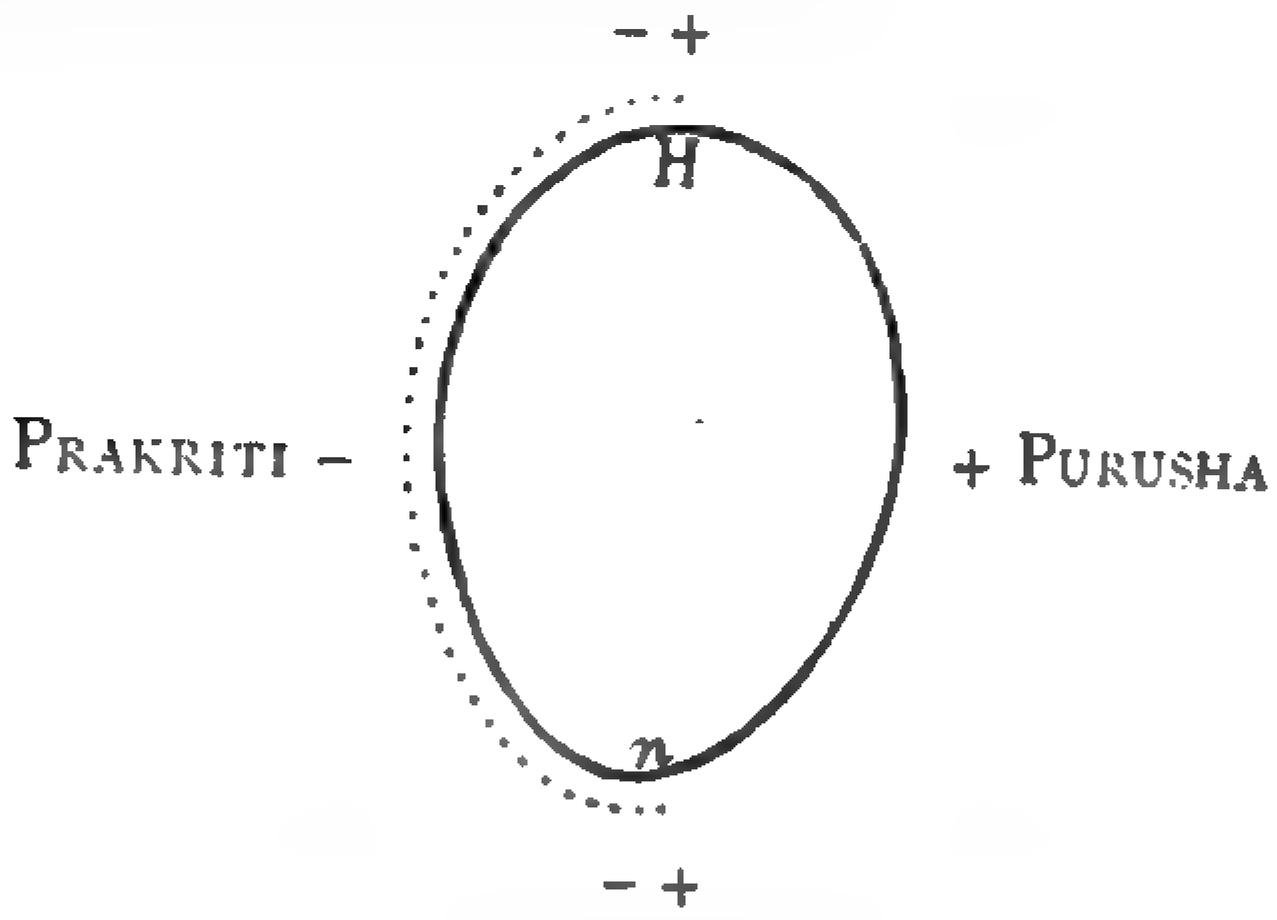

Fig. 30.

Thus V*r*itra represents Prak*r*iti *(a)* as sole creator, *(b)* in a state of rest, and *(c)* characterised by electric energy. Now, we have seen that the ovum is in a state of rest when it is not conjugated with the male seed, or anywhere near it, or subjected to a change of temperature (implying heat, or the energy of the Sun or Purusha)[1]; and a state of rest is a negation of Motion and its counterpart, Action. Thus, if V*r*itra represents Prak*r*iti in a state of rest, and the latter is symbolised as Water[2], he must stop all motion in waters,—flowing rivers, torrents, currents, floods.

VRITRA IN THE VEDAS.

A STAYER OF THE FLOODS. Accordingly V*r*itra is spoken of in the Vedas as one who encompasses the torrents, imprisons them, and stops their flow[3]; beleaguers the mighty river[4]; stays

1. Cf. pp. 17–21.

2. See p. 37, note 2.

3. RV. I, xxxii, 8, 11.

4. RV. II, xi, 9.

our currents[1]; obstructs the floods[2]; besets the waters[3]; and dries them up[4]. For a similar reason, since clouds are charged with rain or water, and falling rain implies motion in water, V*r*itra is spoken of as a stayer of the flow of clouds[5]; withholds rain[6]; and the rain-cloud is said to lie fast in his hollow side[7].

VRITRA THE DRAGON. V*r*itra is spoken of as Dragon or Serpent, and called Ahi in the Vedas[8]. We have seen that the first manifestation of the Golden Egg is a Serpent-wave, whether we regard the former as purely Prak*r*itic or else the meeting place of Purusha and Prak*r*iti[9]; and as V*r*itra represents the former, he is properly described as a Serpent[10].

We shall see that this idea is in harmony with the word Ahi, which may be analysed into A, h, i, and would mean, A personification (A) of Prak*r*iti (h), characterised by Mind-energy (i); and agrees with the idea of V*r*itra as already explained[11], as well as with the creation of the Serpent-form out of the Golden Egg under the action of electric or Mind-energy[12].

1. RV. III, xxxiii, 6.
2. RV. IV, xvi, 7; VI, lxxii, 3.
3. RV. V, xxx, 6.
4. RV. I, lxi, 10.
5. RV. I, lii, 2.
6. RV. II, xiv, 2.
7. RV. I, liv, 10.
8. RV. I, xxxii, 1.
9. See p. 114.
10. As the ideas of science have been personified by the ancients, V*r*itra, representing Prak*r*iti as sole creator, would refer to a case of parthenogenesis (p. 12); and his form as a serpent would imply that such cases are limited to the oviparous or serpent-forms of life, and that the viviparous cannot be created in this way. This would appear to agree with the observed facts of the case.
11. See p. 305.
12. See p. 111. The Mind energy is akin to Heart energy.

VRITRA, FOOTLESS AND HANDLESS. V*r*itra is spoken of as footless and handless in the Vedas[1]. As already explained, feet are the instruments of motion, and hands of action; the former referring to Ether, and the latter to Air for their element[2]. As in the order of creation Air follows Ether, where there is no Ether there can be no Air; and so a creature who has no feet can have no hands; but as the presence of Ether does not necessarily imply that of Air, a creature with feet may not have hands; but a creature with hands must have feet, for wherever there is Air there must be Ether. Now, as V*r*itra represents Prak*r*iti in a state of rest, he is devoid of Motion, and so footless; and consequently handless too. Further, as we see, a serpent is without feet and hands; and as V*r*itra is a serpent, he is spoken of as footless and handless. This would imply that cases of parthenogenesis, represented by V*r*itra, do not relate to creatures with hands and feet, that is, the viviparous[3].

VRITRA A MAGICIAN. V*r*itra is also called a Magician[4], and the word used in the text in this connection is M*a*y*a*vin, meaning a possessor of M*a*y*a*; and M*a*y*a* is usually interpreted as Magic or Illusion.

The idea of M*a*y*a* has been examined at some length in an earlier chapter[5], and it has been shown that it refers to the creative energy of both Purusha and Prak*r*iti. In connection with V*r*itra, however, it would refer to the energy of Prak*r*iti which he represents[6]. The word may further be analysed into

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1. RV. I, xxxii, 7.

2. See p. 70. In connection with Ether, the former would refer to Purushic and the latter to Prak*r*itic Ether. Cf. p. 255, Nakula and Sahadeva.

3. See p. 307, note 10.

4. RV. II, xi, 9.

5. See pp. 85–91.

6. From this we see that the idea of Prak*r*iti as characterised by M*a*y*a* dates from Vedic times; and as all later works are but commentaries on the Vedas, it is repeated in them.

M*a*, y*a*, and would signify, She who (y*a*) represents Prak*r*iti or, Water (m*a*)[1].

Means of Slaying Vritra. If V*r*itra represents Prak*r*iti in a state of rest and as sole creator, to the negation of Purusha, and if slaying means assigning to Prak*r*iti, the means of slaying him should explain the idea. Now we are told that V*r*itra is slain by Indra with the thunderbolt (Sansk*r*it, Vajra)[2]. Indra slays him after quaffing Soma[3], the energy of the Mind or the Moon; and when he is slain, claims Soma for his reward[4]. Again, it is said that it is Soma juice that slaughters V*r*itra[5]. These two weapons, therefore, Vajra and Soma, should explain the idea of slaying V*r*itra.

We have already pointed out that the V*r*itra idea refers to Prak*r*iti in a state of rest and characterised by electric energy; and implies a negation of the Supreme Purusha. Now the point of view expressed by this idea can only be established if it is possible to conceive of electric or Mind energy in itself, without reference to any other energy, and in a state of rest. But we have seen that the Mind is immediately transformed into Ether[6], which has a twofold aspect, Purushic and Prak*r*itic, and is characterised by magnetic energy and

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1. The development of the idea of M*aya* as Illusion may be summarised as follows:–

   (a) M*aya* is characteristic of Prak*r*iti; *(b)* Prak*r*iti is characterised by Action (from k*r*i, to act); *(c)* action implies change; *(d)* change implies impermanence; *(e)* permanence alone is real, hence impermanence is unreal; *(f)* to regard the unreal as real is an illusion; *(g)* hence all things subject to change or action (Prak*r*iti) are subject to illusion; *(h)* hence M*aya* is an illusion.

2. RV. II, xi, 6; IV, xvii, 3.

3. RV. V, xxix, 3.

4. RV. III, xxxvi, 8.

5. RV. VI, xvii, 11.

6. See p. 43, note 1.

two kinds of motion, elliptical or with no comparative change of place, and speed, resulting in change of place in motion[1]. Thus electric energy, as we know it, is really electro-magnetic; and it is not possible to think of Mind or electric energy in a state of rest, or without reference to Ether, with its two kinds of motion: and it is in the light of this that V*r*itra is slain and shown in his true colours, as a Prak*r*itic and not a Purushic energy.

Thus to slay V*r*itra we have to consider Mind or electric energy in relation to (a) Purushic Ether, characterised by elliptical motion and the senses of knowledge, and (b) Prak*r*itic Ether, characterised by speed and the senses of action; and both of these are magnetic, the former south-seeking and the latter north-seeking. The first is represented by Soma and the second by Vajra or the thunderbolt; and as we shall presently see, Soma (Sa, u, ma) personifies (sa) the relation of Mind (ma) to Purushic Ether (u); while Vajra or the thunderbolt is electric (Mind) energy characterised by speed, for that is the idea of a thunderbolt; and speed is associated with Prak*r*itic Ether. These are, accordingly, the most appropriate weapons for slaying V*r*itra; and the idea of his being killed by all the principal gods of the Vedas is to prove the existence of the Supreme Purusha which he denies.

VAJRA. Vajra, the weapon with which V*r*itra is slain, means lightning or the thunderbolt, which is Mind or electric energy in a state of speed, as has already been explained[2]. But Vajra is used in a more significant sense, implying the idea of lightning of the Heart or super-electric energy[3], and may be analysed into Va, j, ra, meaning, Mind energy characterised by speed (ra), born (j) in Prak*r*iti (va); and as the letter j refers to Heart energy[4], Vajra is associated with it too.

SOMA. Soma means the Moon, which personifies the Mind; it is also called R*a*jan, and thus associated with Rajas,

1. See p. 150.
2. See p. 42, note 3.
3. Cf. p. 166, note 2.
4. See p. 218.

the Guna of the Mind. It may be analysed into Sa, u, ma, meaning, He who (sa) is Mind (ma) in relation to Purushic Ether (u)[1].

GODS OF THE VEDAS: FROM KNOWN TO UNKNOWN.

Thus we see that Vritra represents Prakriti or the ovum in a state of rest, characterised by electric energy, unconnected with Ether or with Purusha. This suggests that the ancients must have made a scientific study of life, based on the cell, and proceeded in their investigation in a systematic manner. As the first state of the ovum is one of rest, and it is represented by Vritra, we should be able to refer its states of activity to other gods of the Vedas. We have seen that cases of parthenogenesis, where the ovum alone creates, relate only to lower forms of life, and the viviparous are born of the union of Purusha and Prakriti. Now the conjugation of the male seed with the ovum or its proximity produces excitement and action in the latter, and this takes the form of (1) elliptical motion (limited in space), and (2) motion characterised by change or displacement of the constituents of the ovum. These two kinds of motion are associated with the two aspects of Ether; and we have seen that both Heat (Sun energy) and Electricity (Moon energy) complete their action in them. Heat or Sun energy, associated with Purushic Ether or the senses of knowledge and elliptical motion, is personified in Agni; and that associated with Prakritic Ether or the senses of action and speed, is personified in Indra. Further, the cell is characterised by magnetic and electro-magnetic energy, heat and super-electric force; and these contribute to its development, maturation, and division. The magnetic energy is represented by the twin Asvins and Heaven and Earth; the electro-magnetic by Soma and Rudra; heat made manifest in Purushic and Prakriti Ether by Agni and Indra respectively; and super-electric or Heart energy by Vishnu, Varuna, and Vayu.

This is but another way of examining the problem from the manifest to the unmanifest. All knowledge is from the

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1. The idea of Soma will be examined in detail in the course of this chapter.

known to the unknown, and the ancients proceeded from the simple to the more complex. We have before us the outward form of life or Prak*r*iti in the universe, and may consider it without reference to the unmanifest power that makes it what it is; and so we might regard it as self-existent, permanent, devoid of motion or change: this is V*r*itra. But this cannot satisfy us; for there is the unmanifest beyond the manifest, and change is the law of life: thus from the manifest or Prak*r*iti we pass on to Purusha, and from motionlessness to motion. But motion is of two kinds, (1) limited in space, and (2) characterised by change of place or speed, leading to action; and Purusha in association with the one is personified in Agni, and with the other in Indra. Further, all motion is related to Ether, and its two kinds correspond to the twofold character of Ether, with its senses of knowledge and action; and these are personified in the two A*s*vins. Then Ether is characterised by magnetic energy breaking it into two equal halves, with the two magnetic poles; and this is personified in the idea of Heaven and Earth or Dy*ava*-P*r*ithv*i*. But Ether is not the highest energy of life; there is the Mind above it, characterised by electric energy; but Mind or electric energy is changed into elecro-magnetic, and may be considered in relation to (1) Purushic Ether and (2) Prak*r*itic Ether; and these are personified in Soma and Rudra. Again, there is Buddhi above Mind, making itself manifest in Ether, which is characterised by elliptical motion and speed; and this gives us Agni and Indra once more. Finally, there is Heart energy, the unmanifest, higher than Buddhi; and the different ways in which it may be examined are personified in Vish*n*u, Varu*n*a, and V*a*yu.

There is yet a third way of examining the question. Reference has already been made to the nine ways of creation, and it has been observed that the different positions of the Golden Egg in relation to Purusha are personified in the gods of the Vedas. It would be necessary to see how far all this is borne out by Vedic authority.

II. AGNI.

The hymns of the *R*ig Veda begin in every Mandala or Book, except the eighth and ninth, with invocation to Agni,

and the deity next in order is Indra. This is significant, for we have seen how it is logical to find in the idea of elliptical motion in Ether the first and simplest proof of the existence of an energy higher than the obvious, regarded as self-created and unchanging; and this gives us Agni, the Purusha of Buddhi, characterised by motion in the universe. Hence it is said that the idea of God arises in motion (Go, Cow, or Ether)[1]. Further, as elliptical motion leads to change of place in motion, or speed, the latter is personified in Indra, who follows Agni in the hymns.

FIGURE OF AGNI. Agni is spoken of in the Vedas as a guardian of the Eastern region[2]; and as the idea of region is always associated with Ether[3], and the latter is indicated by the pointed side of the Golden Egg[4], Agni may be represented by the following position of the Supreme Purusha in relation to Prakriti:—

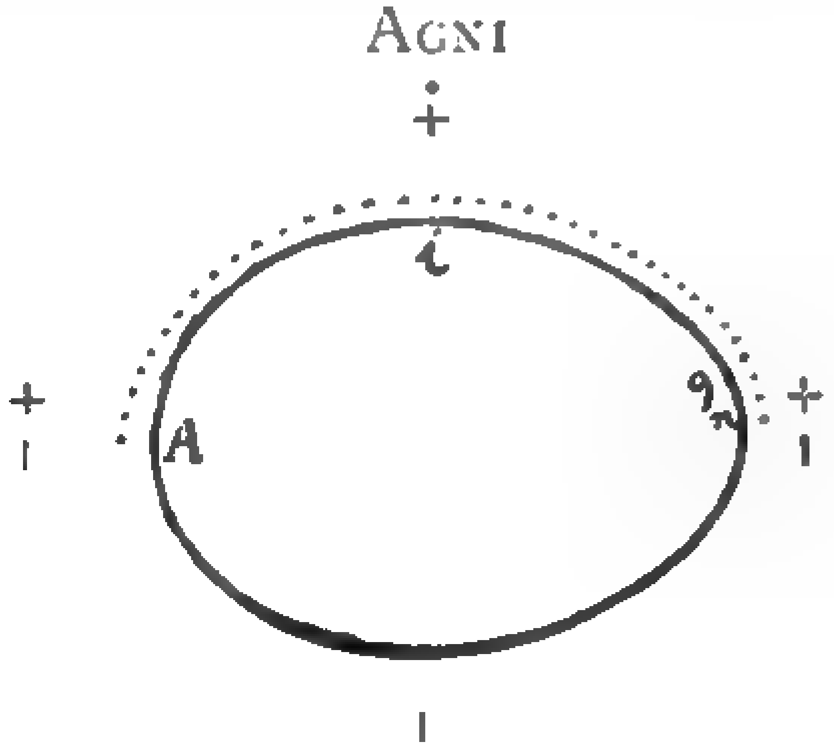

Fig. 31.

It will be noticed that it is possible to place Agni, as a guardian of the Eastern region, at two points, (1) to the north,

1. RV. III, lv, 1.

2. WYV. XV, 10; AV. III, xxvii, 1.

3. Brih. Up. I, iii, 15; SBE. Vol. XV, p. 81.

4. See p. 75, note 3.

and (2) to the east of the Golden Egg[1]; and in the one he will represent Buddhi, being placed directly over the region of the Mind; and in the other Mind, being placed directly against the region of Ether; for all energy flows down from the higher to the lower, and Purusha must be one degree higher than the point of the Golden Egg facing him. But, if Agni is placed to the right side of the Golden Egg, his position will be defective, for the current of life, being electric or super electric, flows down in the direction of the hands of the clock, with the result that the positive or the Purushic current will be *below* the Prak*r*itic, which is erroneous; for the Purushic energy must always be either above or on the right side of the Prak*r*itic, and never below or on the left side. Accordingly we must represent Agni as lying to the north of Prak*r*iti or Brahm*and*a, with the pointed side turned to the east.

MEANING OF AGNI. According to our letter-analysis, Agni may be resolved into A, g, n, i, and would mean, Buddhi (A) associated with motion (g) arising out of (i) Ether (n). Thus we see that Agni represents Buddhi associated with motion in Ether; and this is elliptical, as the letters g and n belong to the region of Purushic Ether; hence Agni is a Buddhi god associated with elliptical motion and the senses of knowledge; and this agrees with what has already been observed.

CHILD OF WATERS. It has been pointed out that Ether is often identified with Prak*r*iti, and the latter is symbolised as Water. Now, as the idea of Agni arises out of motion in Ether, he may be conceived as born of Ether or Prak*r*iti or Waters. Accordingly he is spoken of as the child of Waters[3], an offspring of the floods[4],—specially of the falling floods[5], to indicate the idea of motion yet more clearly.

1. See Figs. 12 and 13, pp. 56, 57. Agni would thus be referred to positions No. 1 and 8 of the Golden Egg in relation to Purusha.

2. Cf. p. 75.

3. RV. I, xxii, 6.

4. RV. I, cxxii, 4.

5. RV. X, cxlii, 2.

A RESTLESS GOD. As Agni is characterised by motion, he is called a restless god[1].

LIVES IN WATER OR PRAKRITI. The idea of Agni arises out of motion in Ether; hence he may be said to live in Ether; and as the latter is identified with Prak*r*iti or Water, he lives in all streams[2], and has his home in the floods[3]. Again, as Prak*r*iti (Water) is drawn towards Purusha, the Waters find their place in Agni[4]; and, as Prak*r*iti is made creative by Purusha, he quickens the Water's seed[5], and is spoken of as the germ of the world[6].

A BUDDHI GOD: A CREATOR. As Agni is a Buddhi-god, and Buddhi is associated with the number seven, he is the lord of the sevenfold race of men[7], and the seven streams are said to flow from him[8]. As Buddhi is personified by the Sun, he is identified with the latter[9]; and so, as Supreme Purusha, he is the creator of the universe[8]; and, as establishing a correct idea with regard to manifest life, is spoken of as the friend[10] and president of the holy laws[11].

AGNI AND SACRIFICE. Agni is always spoken of as the High Priest of sacrifice. It has been pointed out that creation itself is conceived as an act of sacrifice of the Supreme Purusha,

1. RV. VIII, xlix, 17.
2. RV. VIII, xxxix, 8.
3. RV. VIII, xliii, 9.
4. RV. VIII, xci, 14.
5. RV. VIII, xliv, 16.
6. RV. X, xlv, 6.
7. RV. VIII, xxxix, 8.
8. RV. VI, vii, 6.
9. RV. X, lxxxviii, 11.
10. RV. X, xx, 1.
11. RV. VIII, xliii, 24.

and sacrifice is the result of action[1]. Now Agni is said to be associated with motion, which leads to action, but cannot be identified with it. Thus he leads to sacrifice and does not usually perform it himself[2]; and it is only a god associated with action who can do justice to the latter. Accordingly Agni is a High Priest of sacrifice; while Indra, who is associated with (the senses of) action, is called *S*atakratu or a performer of a hundred or countless sacrifices.

Agni and Cows and Horses. It has been observed that Go (Cow) refers to Ether[3], while the Horse represents the senses[4]. Now the letters, g (a), u, composing Go, both belong to Purushic Ether, which is characterised by elliptical motion, associated with Agni; hence his connection with the Cow. Again, if the Horse represents the senses, we have seen that the latter are of two kinds, the senses of knowledge and of action; and the former are associated with Purushic, and the latter with Prak*r*itic Ether; accordingly, one kind of horse, related to Purushic Ether or the senses of knowledge, is associated with Agni, and that is the red one, for that is the colour of Purusha or the Sun; while another kind of horse, referring to the senses of action or Prak*r*itic Ether, is associated with Indra, related to that aspect of the element; and that is a black-red or bay horse, black being the colour of Prak*r*iti, as red of Purusha.

Cow and Horse in the Vedas.

As might be expected, almost all the Vedic gods are associated with Cows and Horses, and for obvious reasons; for

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1. See p. 173.

2. In the Satapatha Brahmana (I, iv, 1, 35; SBE. Vol. XII, p. 111) Agni is spoken of as a performer of sacrifice; but more commonly he is referred to as the chief priest, promoter and leader of sacrifice rather than a performer himself (SBr. VI, vii, 3, 11; SBE. Vol. XLI, p. 281; SBr. XIII, iv, 1, 13; SBE. Vol. XLIV, p. 351.

3. See p. 252.

4. See p. 255, note 3.

the latter are associated with the twofold character of Ether, in which meet all the great energies of life and systems of thought[1]; and it is these that are personified as Vedic gods. Thus we have Agni, Indra, Vish*n*u, S*u*rya, B*r*ihaspati, Soma, the two A*s*vins, V*a*yu,—all referred to in connection with Horses and Cows. We have the red horses of Agni[2]; the bay horses of Indra[3]; the golden coloured horses of Dawn[4]; and the seven tawny horses of S*u*rya or the Sun[5]. Again the Cow (Ether) is personified as Prak*r*iti, in whose home is born the great Eternal[6]; then we have cows of different colours all yielding white milk[7]; the Cow of Plenty; the Cow as meaning speech, dawn, rays of light, clouds, and rain.

Worship of the Cow and Sacrifice of the Horse. Thus, the worship of the Cow by the Hindus has Vedic sanction behind it; while a number of sacrifices are associated with the Horse[8]. It is necessary, therefore, to understand the correct idea of the Cow and the Horse; for there are many Hindus today who hold that the very existence of their religion depends on the Cow (Go), and would identify the latter with the animal of that name. Similarly Horse-sacrifice is seldom understood as a sacrifice of the senses, to which references are repeatedly made in the Bhagavad Git*a*[9] and other sacred works. It is necessary, therefore, to understand in some detail the various ideas associated with the Cow and the Horse in the sacred works of the Hindus.

1. See pp. 80–83.

2. RV. VIII, xliii, 16.

3. RV. I, vii, 2.

4. RV. III, lxi, 2.

5. RV. V, xlv, 9–10.

6. RV. III, lv, 1.

7. RV. VIII, lxxxii, 13.

8. RV. I, clxii.

9. BhG. IV, 26–27.

THE COW.

The word for the Cow used in the Vedas is Go; and, according to our letter analysis, it may be resolved into G (a), u. Both the letters belong to Purushic Ether; and as the one is a consonant and the other a vowel, g (a) refers to the element Ether, and u to Ether of the Heart; and this should explain the idea of the Cow in sacred literature. The following is the place of Go (Cow) in our diagram of the alphabet.

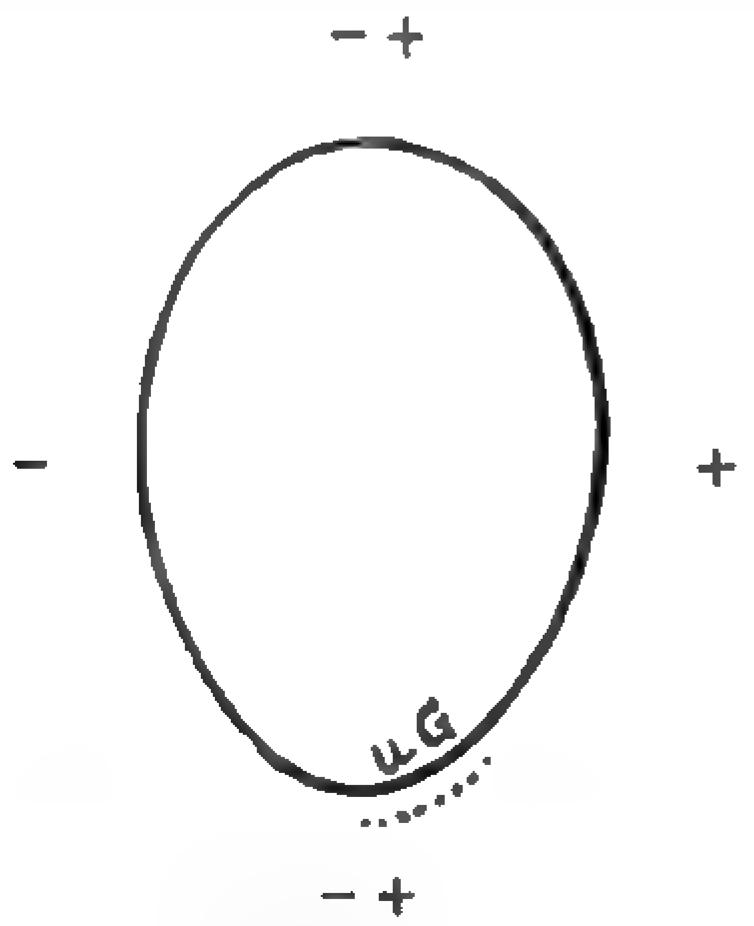

Fig. 32.

DICTIONARY MEANINGS OF GO. The following are the dictionary meanings of the word Go (Cow):—

(a) Ox, cow, anything coming from or belonging to an ox or cow (*e.g.* milk, flesh, fat, *ghee*, butter, etc.)

(b) Stars, rays of light, sun, moon, earth, a region of the sky.

(c) Singer, praiser, speech, Sarasvat*i*.

(d) A goer; a horse.

(e) An organ of sense; the eye;

(f) A mother; name of the wife or daughter-in-law.

(g) Water.

COW IN THE VEDAS. Reference has already been made to the Cow figuring in the Vedas in various ways. She is identified with Ether of the Heart, and conceived as Prak*r*iti.

or the universal Mother of life. Accordingly the Great Eternal is born in her home[1], the streams (flowing waters or Prak*r*iti in motion) descend from her, and from thence has the universe its birth[2]. She is associated with Agni[3], Indra[4], Varu*n*a[5], Vish*n*u[6], the two As*v*ins[7], Soma[8], Rudra[9], Heaven and Earth[10], B*r*ihaspati[11], Maruts[12], *R*ibhus[13], Vis*v*edevas[14], Ushas or Dawn[15], and with the supreme Law of life[16]. It might be of interest to note that the epithet, Bull, is applied to Agni[17], Indra[18], Varu*n*a[19], Vish*n*u[20], As*v*ins[21], Soma[22], Rudra[23], Dyaus[24], B*r*ihaspati[25], Maruts[26], and S*u*rya[27].

1. RV. III, lv, 1.
2. RV. I, clxiv, 42.
3. RV. I, cxlvi, 2-3; V, iii, 3.
4. RV. III, xxxiv, 9; IV, xlii, 10.
5. RV. IV, xli, 5; IV, xlii, 10.
6. RV. III, vi, 4.
7. RV. I, clxiv, 27; I, clxxx, 3.
8. RV. VI, xxviii, 5.
9. RV. V, lix, 6; V, lx, 5.
10. RV. II, xxxii, 3; VI, lxx, 1.
11. RV. I, clxi, 6; II, xxv, 4.
12. RV. II, xxxiv, 1; I, lxxxv, 2.
13. RV. IV, xxxiii, 8.
14. RV. I, cxxxix, 7.
15. RV. I, xlviii, 12.
16. RV. IV, xxiii, 10.
17. RV. I, xxxi, 5.
18. RV. I, liv, 2.
19. RV. X, lxv, 8.
20. RV. I, cliv, 3.
21. RV. VI, lxii, 7.
22. RV. IX, v, 1.
23. RV. II, xxxiii, 15.
24. RV. I, liv, 3.
25. RV. X, xcii, 10,
26. RV. I, lxiv, 2.
27. RV. III, lxi, 7.

COW AND ETHER. A number of meanings have been given to the Cow by *Sayana* in his commentary on the *Rig Veda*; but the original idea of its connection with the element Ether and Ether of the Heart is enough to explain everything relating to the Cow of the Vedas. We have already observed that

(*a*) Ether of the Heart is the first form of the energy of life.

(*b*) Time, in the form of a wave or a snake, is the first development of the Ether of the Heart, corresponding to the birth of a snake from an egg.

(*c*) All manifest life has the element Ether for its basis, and the viviparous are born in it.

(*d*) Ether has a twofold aspect, Purushic and Prak*r*itic.

(*e*) It is characterised by sound, magnetic energy, elliptical motion, speed; and by the senses of knowledge and action.

(*f*) Purushic Ether is characterised by south-seeking magnetic energy, elliptical motion, sound and the senses of knowledge; while Prak*r*itic Ether by north-seeking magnetic energy, speed or motion with change of place, sound, and senses of action.

(*g*) The form of life in Purushic Ether is elliptical, corresponding to motion without speed; while that in Prak*r*itic Ether is circular, or like a wave or a line, corresponding to motion with speed.

(*h*) The energy of Heat as well as Electricity is made manifest in Ether.

COW IN HINDUISM. If the Cow is identified with Ether, the element as well as Ether of the Heart, we can easily understand why it is said to constitute the basis of all that is contained in Hinduism; for, as has already been observed, all the great energies of life and the systems of thought meet in that element; and if we eliminate the idea of Ether or the Cow, all that relates to Hindu philosophy and religion must

perish[1]. But the animal Cow is also connected with the same idea; and it will presently be shown how important a place it occupies in the economy of life. It is indeed both a triumph and tragedy of Hinduism and its great systems of thought, that the highest truth is linked up with the simplest facts of life, and the two harmonised into one single whole; but when the truth is forgotten and lost, the people yet continue to embrace the obvious, substituting it for the idea it was meant to illustrate. Hence the decadence of this wonderful religion.

Cow and Prakriti. It has been said that the Cow is identified with Ether, and the latter with Prak*r*iti; again it has been observed that Woman is conceived as Prak*r*iti or an instrument of creation, and Man as Purusha[2]. Thus the Cow may be said to be personified as a Woman; and as the latter is both a creator and supporter of life,—creator as wife and supporter as mother,—we have in the Cow this twofold conception, that of creating and supporting life. This is a further characteristic of Ether, that it creates and supports life; and we shall be able to explain all that is associated with the Cow in the Vedas or in connection with its dictionary meanings in the light of what Ether connotes and the life creating and supporting character of Prak*r*iti.

Explanation of Dictionary Meanings of Cow.

The different meanings of the Cow may be explained as follows:—

(*a*) Sun; Moon; stars; lightning; rays of light; earth; a region of the sky; the number nine.

The Sun represents Buddhi (heat, tapas) and Sattva Gu*n*a, and is both a creator and supporter of life. The Moon and lightning both refer to the energy of the Mind and Rajas Gu*n*a, which too create and support life. The stars are believed to govern the destiny of life; hence their connection

1. See p. 252.

2. See p. 155, note 3; p. 302, note 1.

with creation and its continuance. The rays of light are associated with the sun or the moon or the stars. Our planet Earth is the mother of the mobile and the immobile. A region refers to Ether, which is conceived as life creating and supporting. The number nine relates to the seven energies from Buddhi to the element "Earth," and the two, Purushic and Prak*r*itic, currents of life; and so completes the idea of the energies which create and support life.

(*b*) Ox; cow; anything coming from or belonging to the cow or the ox, *e. g.* milk, butter, *ghee* or clarified butter, fat, sinews etc.

Here we get the connection of the animal Cow with its more philosophic or symbolic sense. The Cow, in its original conception, represents the energy that creates or supports life; and the idea of milk, as understood by the ancients, is the same. It is said[1] that "in their infancy both men and animals live on milk; and all this, whatever breathes and breathes not, rests and depends on milk." Further, it is believed, and this is borne out by modern research, that taking all things together, the Cow's milk is the best on earth; and this would explain how the animal is a supporter of the human race, and thereby of all life. If, therefore, the animal Cow be eliminated from creation, it would affect mankind most seriously; and as Hinduism is conceived as a picture of life, we see its connection with the Cow. Thus, on a small scale, the animal Cow is a part of the essential economy of life, even as Ether which it represents. From this we may conclude that all that belongs to the Cow has a kind of life-supporting power, and so is called by its name. We see this specially in the case of small-pox, which has its remedy, both as preventive and cure, largely in the Cow[2].

1. Brih. Up. I, v, 2; SBE. Vol. XV, p. 92.

2. The Horse also provides a remedy against small-pox, but not to the same extent as the Cow. But the Cow is associated with one kind of Horse (the red, white, or Purushic one) as already explained, for the Horse represents the senses of knowledge and action, more specially the latter, and the Cow refers to the former only. See p. 316, notes 3 and 4.

(*c*) Mother; name of wife or daughter-in-law.

As has been pointed out, Woman is always conceived as Prakriti or an instrument of creation. A wife or daughter-in-law creates, and a mother supports life; hence they are called Cow.

(*d*) Water.

It has been pointed out that Water represents Prakriti; hence the meaning.

(*e*) A goer or Horse.

A goer refers to Ether, which is characterised by motion; hence its association with the Cow. The connection of the Horse with the Cow has already been explained[1].

(*f*) Speech; singer; praiser; Sarasvatî.

All these are associated with sound, which is produced in Ether. Sarasvatî, the goddess of Speech, also personifies Prakriti, and this will be explained in the course of this Chapter.

(*g*) An organ of sense; the eye.

It has been pointed out that there are two kinds of senses, of knowledge and action; and of these the former are represented by the Cow; hence the meaning, an organ of sense. The Eye is perhaps the most importat sense of knowledge, and is spoken of as fashioned from the Sun[2], and identified with the Sun[3]. Again we are told that "the eye is motion, for it is in accordance with the eye that this body moves[4]." This connects the eye as an organ of sense with Ether, characterised by motion, and the latter is Go or Cow. In this connection it might be of interest to note that the form

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1. See p. 322, note 2.

2. SBr. VIII, i, 2, 2; SBE. Vol. XLIII, p. 8.

3. SBr. VIII i, 2, 1; X, iii, 3, 7; SBE. Vol. XLIII, pp. 8, 332.

4. SBr. X, iii, 5, 7; SBE. Vol. XLIII, p. 337.

of the eye of the viviparous illustrates the idea of Ether in a significant manner. It is a combination of an ellipse and a circle, the former referring to the Purushic and the latter to the Prak*r*itic character of Ether; the one related to motion without relative change of place, and the other to motion with change[1].

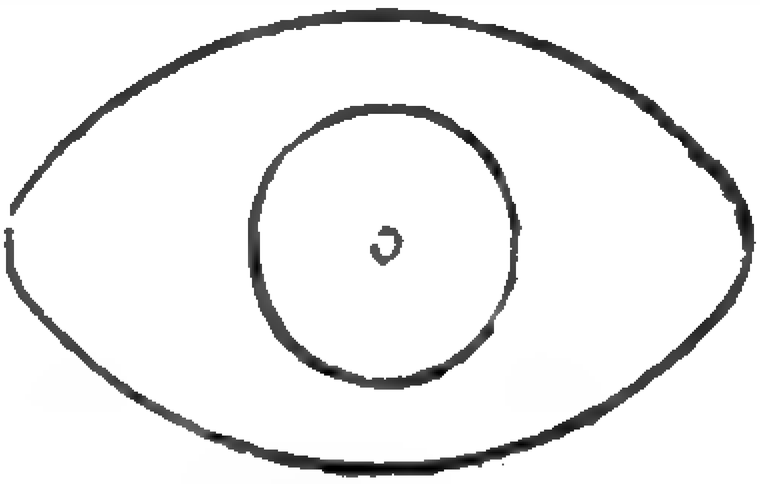

Fig. 33.

SACREDNESS OF THE COW. Thus we see what the Cow signifies and the reason why it is held sacred by the Hindus. It personifies Ether and all that it connotes; and the foundation of all Hindu thought, science, philosophy and religion rests on a proper understanding of the character of Ether and its twofold aspect, Purushic and Prak*r*itic. All the great energies of life, Heat, Electricity and Magnetism, are associated with Ether; so are the Sun, Moon and the stars; the three Gu*n*as, Sattva, Rajas, and Tamas, meet in Ether; and the great systems of Hindu philosophy, Ved*a*nta, Yoga, and S*a*ñkhya, and their corresponding religions, are all associated with Ether. Thus does Hinduism, the religion of life, depend on Ether or the Cow.

THE HORSE.

A SYMBOL OF THE SENSES. It has been observed that the Horse in sacred literature personifies the senses. We are told

1. This will explain the association of the two Asvins, who personify the twofold character of Ether in connection with the senses, with the eyes; for in the Mah*a*bh*a*rata (Adi P. I, iii, 59) they are said to have been invoked by Upamanyu to restore his eyes. The form of the eye, as an ellipse and a circle, will also explain the character of the chariot-wheels of the Asvins as described in the *Rig* Veda (V, lxxiii, 3; VIII, xxii, 4).

that "the senses are called the Horses, and the objects of senses their roads[1];" that "he who has understanding and whose mind is always firmly held, his senses are under control, like good horses of a charioteer[2];" and that "the organs of perception or senses of knowledge (ear, skin, eye, tongue, nose) are his reins; the organs of action (tongue for speaking, hands, feet, anus, generative organ) his horses; the body his chariot, the mind the charioteer, the whip being the temperament[3]." From this we see that the Horse refers to the senses in general, and to the senses of action in particular. Where a distinction is made between the Cow and the Horse, the former would refer to the Purushic, and the latter to the Prakritic, aspect of Ether, characterised by the senses of knowledge and action respectively; otherwise both the Cow and the Horse may represent Ether and the senses in general.

ASVINS. Thus the twin A*s*vins are two Horsemen; and as they would refer to the twin senses of knowledge and action or the twofold character of Ether, one of them represents the senses of knowledge and Purushic Ether, and the other the senses of action and Prak*r*itic Ether. Similarly Nakula and Sahadeva, born of the two A*s*vins, represent the same idea[4].

MEANING OF HORSE. If the Horse refers to the senses, we should be able to get the meaning from its Sansk*r*it names. The words commonly used for a horse in the Vedas are A*s*va, Hari, and Haya. Of these A*s*va may be analysed into A, *s*, va, and it would mean, A personification (a) of Ether (*s*, occupying place No. 5) in relation to Prak*r*iti (va); Hari may be analysed into Ha, r, i, and its meaning would be, Speed or change of place in motion (r) arising from (i) Prak*r*iti (ha); while Haya

1. Ka*th*a Up. I, iii, 4; SBE. Vol. XV, p. 12.

2. *Ibid.* I, iii, 6; SBE. Vol. XV, p. 13.

3. Mait. Br. Up. II, 6; SBE. Vol. XV, p. 294.

4. In the Vira*t*a Parva of the Mah*a*bharata (IV, x, 15; xi, 9) Sahadeva, who personifies legs (senses of motion or knowledge or Purushic Ether), takes charge of King Vira*t*a's cows; while Nakula, who represents arms (senses of action or Prak*r*itic Ether) takes charge of his horses. It has been pointed out that in sacred literature the son is often identified with his father.

may be analysed into Ha, ya, and would mean, Moving (ya) Prak*r*iti (ha). Thus we see that all the three words for Horse refer to Ether, motion, and Prak*r*iti; and we have a further indication of Prak*r*itic Ether or the senses of action in Hari.

HORSE IN THE VEDAS. Like the Cow, the Horse is associated in the Vedas with almost all the principal gods, Agni, Indra, Varu*n*a, Vish*n*u, the two A*s*vins, Soma, Rudra, B*r*ihaspati, Maruts, *R*ibhus, Ushas or Dawn, and S*u*rya. Agni has red horses, and so has Dawn, and so B*r*ihaspati; Indra has tawny horses, and so has S*u*rya; the horses of the Maruts are tawny and spotted and red; while the two A*s*vins are horsemen personified.

SACRIFICE OF THE HORSE. As the Horse is regarded as a symbol of the senses, of knowledge as well as action, A*s*vamedha, or the Sacrifice of the Horse, is nothing but a sacrifice of the senses; and a sacrifice is conceived as creative and selfless action[1]. The idea of the sacrifice of the senses is often referred to in the sacred works of the Hindus; and it is regarded as leading to creative action[2]; loosening the bonds of action[3]; making for a true conception and performance of action[4]; and resulting in the control of the senses, Mind, and Buddhi, and the knowledge of the Supreme[5].

TWOFOLD BIRTH OF AGNI. We may now pass on to examine the description of Agni as given in the Vedas. It has been observed that the idea of Purusha, after the V*r*itra or sole-Prak*r*iti idea has been examined and found wanting, arises out of an observation of motion and change in the universe; and this motion is twofold, elliptical, and characterised by change of place, which we may call speed.

1. See pp. 173–174.

2. BhG. III, 10

3. *Ibid.* III, 9.

4. *Ibid.* III, 14; IV, 32.

5. *Ibid.* III, 15.

Thus Agni, the Purusha of motion, is born of this twofold character of Ether; and represents, more particularly, the senses of knowledge, as Indra does the senses of action. Accordingly Agni is said to be doubly born[1]; the child of two mothers[2]; of two births[3]; whom the twice-five sisters, dwelling together, in the homes of men engendered[4].

Agni and the Dawn. Agni is called the beloved of the Dawn[5] and its refulgent gift[6]. Now the Dawn is the meeting point of Day and Night, or Purusha and Prak*r*iti, for the Day is Purushic and Night Prak*r*itic; and so is Ether the meeting place of the positive and negative or Purushic and Prak*r*itic currents of life[7]; and the idea of Agni, as has been explained, arises from its twofold character. Hence the connection of Agni with the Dawn.

Agni and Two World-Halves. The Agni idea is born of the two aspects of Ether; and the latter are spoken of as the two world-halves, personified by Heaven and Earth or Dy*a*va-P*r*ithv*i*, who are said to be his parents[8]; and he fills the two joined world-halves with the light of heaven[9]. The explanation is obvious.

1. RV. I, cxlix, 4.

2. RV. I, xxxi, 2; III, ii, 2.

3. RV. I, lx, 1.

4. RV. IV, vi, 8. The twice-five sisters, dwelling together, are obviously the twice-five senses of knowledge and action, created simultaneously, and associated with Purushic and Prak*r*itic Ether; and they create Agni in the homes of men. Thus the Agni idea is born of the twofold character of Ether.

5. RV. VII, ix, 1.

6. RV. I, xliv, 1.

7. See Fig. 20, p. 121.

8. RV. I, xxxi, 9, note.

9. RV. I, lxix, 1. As will be explained in connection with Indra, the two world-halves are separated through the senses of action when conceived in the light of Prak*r*iti, and joined together through the senses of knowledge, or action regarded as a sacrifice.

Agni a Serpent? Agni has been called an Ahi, a raging serpent; and we are told that "he in mid-air's expanse hath golden tresses; a raging serpent, like the rushing tempest[1]." But if what has been said about Agni be correct, he cannot be correctly described as a raging serpent, for that would confuse him with V*r*itra. Indeed, it may be argued that, since Agni is a Buddhi-god, and the first manifestation of life from the Golden Egg is a Serpent, corresponding to the birth of Buddhi from the Heart, he may appropriately be called an Ahi; and it is for this reason that the principal gods of the Hindus, Vish*n*u, K*r*ish*n*a, *S*iva, and Buddha are all associated with the Serpent[2]. Whatever the point of this explanation, it cannot be denied that to call Agni a serpent would cause confusion of thought. There would, therefore, be an error somewhere; and we find that one of the dictionary meanings of Ahi, the word used in the text, is the Sun. While the idea of the Sun agrees with that of the serpent[3], it harmonises still more with that of Agni, who, as a Buddhi-god, is the Sun personified. This fits in with Agni having golden tresses, for gold is associated with the Sun[4]; whereas a serpent cannot be so described.

Agni and Indra. A number of Vedic hymns are addressed jointly to Agni and Indra[5]. In this connection we have observed that Agni represents Buddhi associated with Purushic Ether or the senses of knowledge, while Indra personifies Buddhi in association with Prak*r*itic Ether or the senses of action: hence the union of the two.

Agni and Soma. There are a number of references to Soma in connection with Agni. Agni and Soma are a mighty

1. RV. I, lxxix, 1.

2. See pp. 114–115.

3. See p. 115, note 2.

4. See p. 53, note 1.

5. RV. I, xxicvii; III, xii, etc.

pair[1]; Soma is pressed for Agni[2]; and Agni is the guardian of the Soma juice[3]. Indeed, almost all Vedic gods are associated with Soma, even as with the Cow and the Horse. Soma, as will be explained in the course of this Chapter, represents Mind energy in union with Purushic Ether; while Agni is a Buddhi god, connected with the same; hence the association of the two.

AGNI AN ASURA. Agni is called an Asura[4], and the name is applied to other gods as well,—Varu*n*a[5], S*u*rya[6], Soma[7], and Indra[8]. The word Asura is also used in the sense of an enemy of the gods; and this is its usual meaning in post-Vedic literature. In the Vedas too Indra is called an Asura-slayer[9]; and in the Upanishads the Asuras and Devas are both spoken of as descendants of Praj*a*pati, the Devas being the younger and the Asuras the elder ones[10].

According to our letter-analysis, Asura may be resolved into A, s, u, ra, and means, A personification (A) of Heart and Mind energy (s)[11], associated with Purushic (u) and Prak*r*itic Ether (ra, speed). As Agni too is connected with Purushic Ether, it is called an Asura; and the explanation of the word in connection with other gods would be similar too,—for they are all associated with Heart energy, Mind, Purushic or Prak*r*itic Ether.

1. RV. I, xciii, 1.
2. RV. I, xcix, 1.
3. RV. X, xlv, 5.
4. RV. VII, xxx, 3.
5. RV. I, xxiv, 14.
6. RV. I, xxxv, 7.
7. RV. IX, lxxiv, 7.
8. RV. I, liv, 3.
9. RV. VI, xxii, 4.
10. B*r*ih. Up. I, iii, 1; SBE. Vol. XV, p. 78.
11. The letter s refers to the Heart and the Mind, and that is its significance in Soma too. See p. 233.

The reason why the Asuras are spoken of as the first-born of Prajapati[1] is because they refer to the Heart, the first unmanifest energy of life; they are the enemies of the gods[2] because they represent Heart energy as Prakritic rather than Purushic; and they are described as dark because they represent the association of the Heart with Ether, which is referred to as darkness or Tamas[3].

AGNI AND BHARATA. Agni is called Bharata in Vedic[4] as well as post-Vedic literature[5]. The name is also applied to

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1. Prajapati literally means lord (pati) of creation (Praja); and as the viviparous are made manifest in Prakritic Ether, and this element is the basis of all physical life (See p. 51, note 1), he may be said to be the lord of Ether; that is, he represents all energies that rule this element,—Heart, Buddhi and Mind. Accordingly all are said to be created by Prajapati, and he represents different points of view with regard to the manifestation of life.

2. The word Deva may be analysed into D, a, i, va, (a and i combined make e according to rules of Sanskrit grammar) meaning, He who gives (d) Buddhi (a) and mind (i) in connection with Prakriti (va). Thus the Asuras refer to Heart energy, conceived as Prakritic; while the Devas to Buddhi and Mind, as understood from an examination of Prakriti or the manifest universe; and the cause of their "enmity" is easy to understand. The Asuras are born before the Devas, even as Heart energy comes before Buddhi and Mind; the former are dark because they are associated with Ether, described as Tamas or darkness, and represent the Heart as Prakritic, and Prakriti is identified with Tamas (See p. 96, note 2); while the latter are bright because they represent Buddhi and Mind, which, in the Golden Egg (va), are obviously Purushic or bright, being on its right side.

   The Asuras cannot be killed or assigned to Prakriti by the Devas; for the latter, representing Buddhi and Mind, cannot transcend Heart energy, even if it be regarded as Prakritic. They can be slain only by a god who represents Heart energy as Purushic, and that is Indra or Vishnu.

3. See p. 96, note 2.

4. RV. II, vii, 1, 5.

5. SBr. I, iv, 2, 2; SBE Vol. XII, p. 114.

a prince in general, and to the country, India, in particular. The word Bh*a*rata (of Bharata) is usually derived from bhar, to bear or support; and Agni is said to have become breath, thereby suporting life, and so is called Bh*a*rata[1].

INDIA AS BHARATA. The reason why the name is applied to India is not far to seek. In the map of India with its present boundaries, excluding Baluchistan, we see that the country from west to east easily admits of being described as an egg, with the point eastwards, corresponding to the position of the universe in relation to Agni, as already explained[2]. This may be illustrated as follows:–

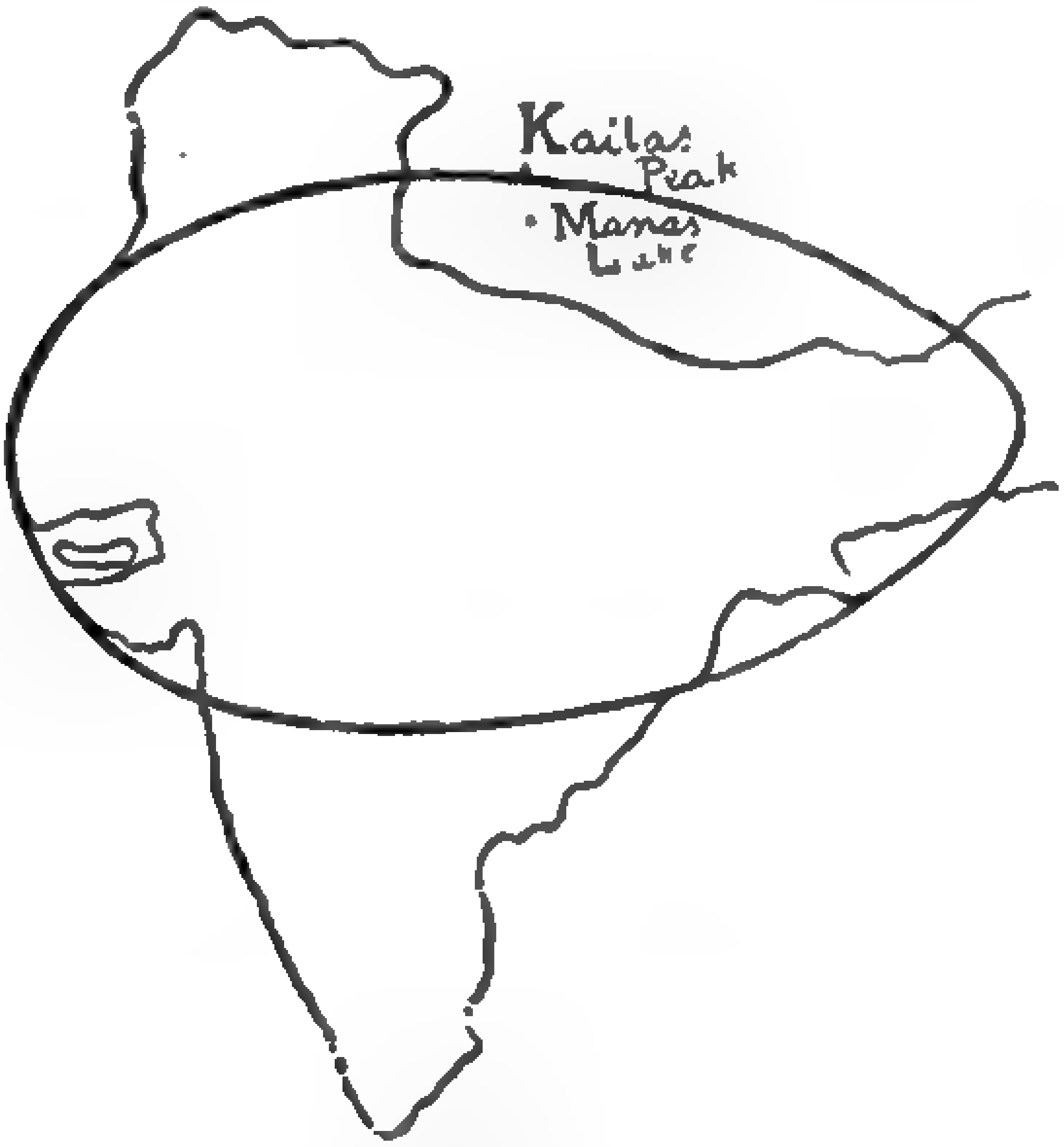

Fig. 34.

SIGNIFICANCE OF THE FIGURE. It will be noticed that the figure of the egg includes the whole of what is called the Gangetic valley; and this would perhaps explain why Aryan civilization in India is said, at one stage, to have been centred there. The point of the egg is turned towards the east; and at the place assigned to the region of the Mind is situated the

1. SBr. I, v, 1, 8; SBE. Vol. XII, p. 133.
2. See Fig. 31, p. 313.

Manas Lake, the Lake of the Mind, over which rises Mount Kailasa, the abode of Maha*d*eva, who personifies the Mind[1]. Further, we see that the Himalayas correspond to the regions of Buddhi, Mind, and Purushic Ether; and have to be understood in sacred literature in this light.

ANOTHER FIGURE OF BHARATA. The map of India offers yet further scope for speculation, as representing a picture of the universe; and we can draw the figure of an egg, from north to south, with its point downwards, corresponding to Prak*r*iti as presided over by Indra[2] or Vish*n*u, both of whom, as we shall see, are associated with action and the energy of the Heart; and this will explain why in the *S*atapatha Br*a*hma*n*a Agni or Bh*a*rata is identified with Breath or Pr*an*a, the energy of action as well as of the Heart[3].

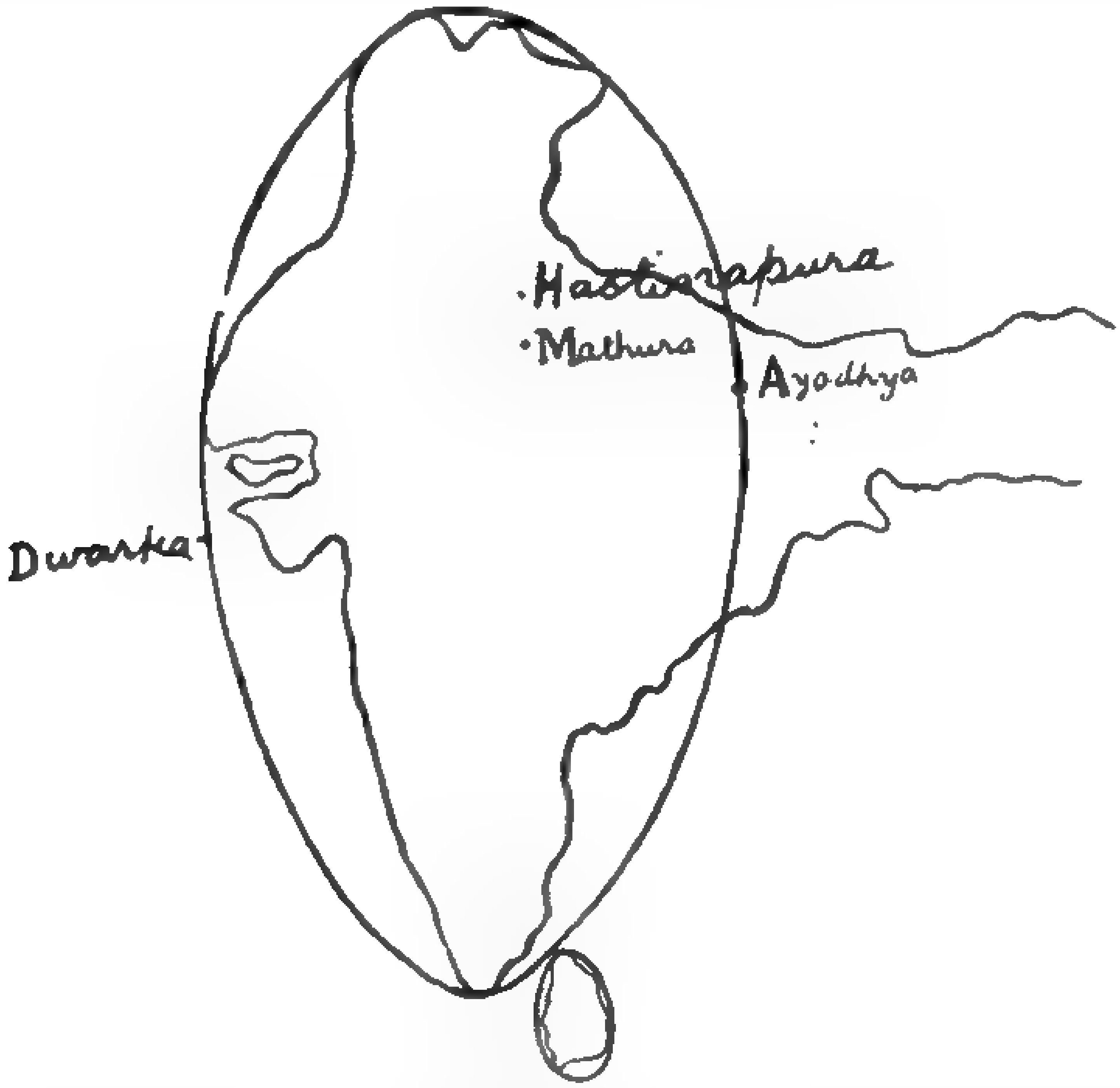

Fig. 35.

1. See p. 79. This implies that these names have deliberately been given to indicate certain ideas and to represent India as a picture of the universe.

2. See Fig. 36, p. 339.

3. See p. 152.

SIGNIFICANCE OF THE FIGURE. The form of this figure in connection with the map of India has a great bearing on the stories of Ramayana and the Mahabharata. We see that the city of Ayodhya, the birth-place of Rama, is situated near the region of the Mind, indicating thereby the character of the hero of Ramayana[1]. Further. we notice that Mathura, the birth-place of Krishna, is situated *within* the Golden Egg, near the region of the Heart, showing what Krishna signifies[2]. The city of Hastinapura, identified with modern Delhi, is situated a little to the north of Mathura, and corresponds to the region of the left lung in the human body; and as the lung is an organ of breathing, and breath is associated with action, Hastinapura, the birth-place of the Kauravas and Pandavas, is related to the problem of the energy of action in the story of the Mahabharata, as has already been explained[3]. Again, we see that the city of Dwarka, where Krishna is said to have ruled, is situated near the region of Air, the element of action[4], indicating how the Supreme Purusha rules and guides all manifest action on earth[5].

RAMA AND RAVANA. In this connection it may be of interest to note that, while a large portion of India may be included in the figure of an egg, with its point *downwards*, Ceylon or Lanka, the kingdom of Ravana in the Ramayana, may also be represented as an egg, with its point *upwards*; and from this we shall be able to understand the idea of the war between Rama and Ravana. The questions to be decided are (1) Which is a correct picture of the universe, India or the

1. See p. 128.

2. See p. 198, note 2.

3. See p. 260, notes 1 and 2.

4. See p. 70.

5. Cf. BhG. III, 15.

In connection with the Gambling Match in the Mahabharata, Krishna said to Yudhishthira, "Had I been present then at Dwarka, this misfortune would not have overtaken you." As Dwarka signifies the place of Action, this implies that the idea of the Supreme Purusha (Krishna) was eliminated from the discussion relating to action or Sankhya philosophy, misconceived as Gambling (See p. 200, note 2.)

Golden Egg with its point downwards, or Lank*a* or the Golden Egg with its point upwards? and (2) Who is superior, R*a*v*ana*, the lord of Lank*a*, or R*a*ma, the rightful ruler of Bh*a*rata?

We have already pointed out that R*a*ma represents Mind energy as an expression of the energy of the Heart (Vish*n*u, whose incarnation he is); and have shown that the ten heads of R*a*va*n*a correspond to the ten senses of knowledge and action, associated with Ether[1], presided over by the Mind[2]. Thus R*a*va*n*a represents Mind energy associated with the ten senses; while R*a*ma personifies it as an expression of the Heart; and the question is, Who represents a more correct point of view? The victory of R*a*ma over R*a*va*n*a is the conclusion in the case; and as killing signifies assigning to Prak*r*iti, the death of R*a*va*n*a at the hands of R*a*ma indicates that the association of the Mind with the senses is Prak*r*itic; that is, it relates to the world of the manifest, and cannot disclose the full nature of the Supreme Purusha, who resides in the Heart[3].

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1. See p. 201, note 1.

2. See p. 199, note 1.

3. The war between R*a*ma and R*a*va*n*a arose on account of the capture of S*ita*, the wife of R*a*ma, by R*a*va*na*; it is necessary, therefore, to understand the idea of S*ita*. If R*a*ma represents Mind energy as an expression of Heart energy, S*ita*, his Prak*r*iti or creative energy or wife, can only represent Heart or Mind energy in association with Prak*r*itic Ether, even as we found in the case of Mah*a*deva and P*a*rvati (See p. 208, note 1; p. 258, note 7); and this is borne out by the letter analysis of the word S*ita* into S, *i*, t, *a*, meaning, Heart or Mind energy (S) in association with (*i*) Prak*r*itic Ether (t), conceived as creative (*a* is a sign of the feminine gender, woman being conceived as an instrument of creation). The reference to Prak*r*itic Ether is further indicated by her being born from the furrow of the earth; and P*r*ithv*i* or our planet Earth, as will be shown in the following pages, represents Prak*r*itic Ether and the other elements.

We get the idea of Lank*a*, the city of R*a*va*n*a, as explained, also from the name itself. It may be analysed into L, anka, *a*, meaning, An aggregate or body (anka) of the number ten (l), conceived as creative (*a* is sign of the feminine gender, woman being conceived as an instrument of creation).

Agni and the Number Three. The number three is associated with Agni and several other gods and goddesses of the Vedas,—Vish*n*u, the two A*s*vins, Varu*n*a, Indra, Soma, Dawn, and the three goddesses, Bh*a*rat*i*, I*d*a, and Sarasvat*i*. Then we have three forms of light, three divisions of the universe, three steps of Vish*n*u, three regions, three worlds, three world-beakers or bowls, three dawns, three deities, three Vedas, thrice eleven gods, and thrice seven Maruts.

The number three relates obviously to (*a*) Ether, being the third energy of manifest life, as Buddhi is first and the Mind second; and (*b*) the three Gu*n*as, Sattva, Rajas, and Tamas, which meet in Ether[1]; and the association of Agni with this element has already been explained.

Agni and Numbers Five and Seven. Agni is also associated with the numbers five and seven,—which refer to Ether and Buddhi respectively; and as Agni represents the same energies too, the explanation is obvious.

Thus we see that the idea of Agni, as expressed in the Vedas, is in harmony with his explanation as personifying Buddhi in association with Purushic Ether or the senses of knowledge.

Agni in Post-Vedic Literature. The post-Vedic idea of Agni follows the lines of Vedic thought. He is born of Water (Prak*r*iti), and the Cow (Go, Purushic Ether)[2], of Dyaus[3],

1. See p. 197.

2. SBr. VI, vii, 3, 11; SBE. Vol. XLI, p. 281.

3. *S*Br. VI, vii, 2, 2; SBE. Vol. XLI, p. 272.

It will be shown in the course of this Chapter that Dyaus or Dyu represents Buddhi in association with Purushic Ether, and the idea of Agni is the same. As already explained, the son is identified with the father. See p. 214, note 3.

and Earth (P*ri*thv*i*)[1], and is distributed among the plants[2]. He is threefold[3]; has the Moon for one of his forms[4]; is identified with the Sun[5]; and, as Vaisvanara, is the fire within man by which the food is digested[6]. He is one of the eight Vasus[7]; has the white horse led in front of him[8]; and is

1. B*ri*h. Up. VI, iv, 22; SBE. Vol. XV, p. 221. P*ri*thv*i*, our planet Earth, as will be shown in the course of this Chapter, represents Prak*ri*tic Ether and the other elements. It has already been shown that the idea of Agni is born of the twofold character of Ether, represented here as Dyu and P*ri*thv*i* or Heaven and Earth. As, however, Agni is related to Purushic more than Prak*ri*tic Ether, he is said to lick the *upper* part of his mother, Earth (Vedic Hymns, SBE. Vol. XLVI, pp. 142, 145). Thus we see how Dyu and P*ri*thv*i* are spoken of as the parents of Agni (*S*Br. VI, iv, 4, 2; SBE. Vol. XLI, p. 224).
2. *S*Br. VI, iv, 4, 2; SBE. Vol. XLI, p. 224. Trees are born from Fire (Agni). See p. 136.
3. *S*Br. VI, iii, 1, 25; SBE. Vol. XLI, p. 197. Threefold refers to Buddhi, Mind, and Ether, associated with Agni. See p. 335, note 1.
4. *S*Br. VI, v, 1, 1; SBE. Vol. XLI, p. 229. The Moon is a form of the Sun, as Mind of Buddhi.
5. *S*Br. VI, iv, 1, 8; SBE. Vol. XLI, p. 216. Agni is a Buddhi-god.
6. B*ri*h. Up. V, ix 1; SBE. Vol. XV, p. 193.
7. Chh. Up. III, vi; SBE. Vol. I, p. 41. B*ri*h. Up. III, ix, 3; SBE. Vol. XV, p. 140. Vasu or, Va, su, means, Born (su) of Prak*ri*ti (Va). The eight Vasus refer to the eight ways in which life is created from Prak*ri*ti. (See Fig. 12–14, pp. 56–59.) The eight Vasus are variously mentioned in the sacred works, and their names are Agni, V*a*yu, Heaven and Earth or Dyu and P*ri*thv*i*, Sun, Moon, Antariksha (Lightning of the Heart) and Stars (B*ri*h. Up. III, ix, 3; SBE. Vol. XV, p. 140). The name Vasu is also applied to Indra, Rudra, Vish*n*u, Siva, Maruts and the two Asvins. (See Monier William's Dictionary, p. 930). We have 8 Vasus in the Mah*a*bh*a*rata, Dyu (Heaven) being the last and the most powerful. Vasudeva is the father of eight sons, with Krish*n*a as the eighth and last. It will be noticed that most of the gods studied in this Chapter are identified with Vasus.
8. *S*Br. VII, iii, 2, 10; SBE. Vol. XLI, p. 359.

The horse refers to the senses, as already explained; and white is the colour of Purusha, as black of Prak*ri*ti. The white horse signifies, therefore, the senses of knowledge, related to Purushic Ether, with which Agni is associated. Compare the idea of the white horses yoked to the chariot of Arjuna in the battlefield of Kurukshetra (BhG. I, 14), agreeing with the idea of Dhrish*t*adyumna, representing the senses of knowledge (See p. 258, note 3), as the chief leader of the P*a*nd*a*va forces.

compared to a bird[1]. He is oblation-bearer and conveys the sacrifice to the gods[2]; is foremost among them in slaying V*r*itra[3]; is their head and progenitor[4]; and repels the R*a*kshasas arrayed in battle against them[5]. He is spoken of as a healer,

1. *S*Br. VI, vii, 2, 6; SBE. Vol. XLI, p. 274. A bird is oviparous or egg-born, associated with Ether, and here would refer to Purushic Ether.

2. *S*Br. I, iv, 1, 39; SBE. Vol. XII, p. 113.

3. *S*Br. II, v, 4, 3; SBE. Vol. XII, pp. 418–419.

4. *S*Br. III, ix, 1, 6; SBE. Vol. XXVI, p. 218. The Agni idea, as already explained, is the first to lead to the conception of the Supreme Purusha in connection with motion in Ether (See pp. 311–312); and the gods are Purushic in character, as the Asuras Prak*r*itic (See pp. 329–330).

5. *S*Br. I, ii, 1, 6; SBE. Vol. XII, p. 35.

R*a*kshasa (R, a, aksha, sa), means, A personification (a) of one (sa) who represents speed or change of place in motion, related to Prak*r*itic Ether (r) in association with the organs of senses (aksha). R*a*kshasa, commonly understood as a demon, represents senses of action; and he is described as dark, because Prak*r*itic Ether, identified with Prak*r*iti, is so conceived (See p. 96, notes 2 and 3). Similarly Yaksha (Y, aksha), commonly understood as a spirit or demon, but more often as of a benevolent and inoffensive disposition (Monier William's Dictionary, p. 838), means, He who represents Buddhi (Y, letter No. 7), in association with the senses (aksha); that is, senses of knowledge, related to Purushic Ether. Thus Rakshas or R*a*kshasa represents senses of action, and Yaksha senses of knowledge. From this we can understand why R*a*kshasas must be killed or assigned to Prak*r*iti; while Yakshas cannot be so dealt with. Again, the R*a*kshasas are terrible, because the senses of action or actions are so when considered in the light of the Sa*n*khya system of thought (See p. 90); and even according to Bhagavad Git*a*, they make for bondage except when undertaken as a sacrifice (BhG. III, 9).

It may be of interest to note in this connection that the word for Gambling in the Gambling Match, as described in the Mah*a*bh*a*rata (Sabh*a* P. II, xlviii, 19) is Dy*u*ta, which also means a contest; while the Dice, with which they played, are called, Aksha (Sabh*a* P. II, xlviii, 21); and Aksha, as we have seen, refers to the senses. Accordingly the Gambling Match is a contest relating to the senses (of action). (Cf. p. 200, note 2). The word Aksha is again used in Akshouhi*n*i, meaning a division of an army; but its literal meaning (Aksha-v*a*hini, Monier William's Dictionary, p. 4) is, A bearer of Aksha or the senses. In the Sabh*a* Parva or the Gambling contest the discussion is carried on in the light of the senses of action; while in the final battle of Kurukshetra in the light of the senses of knowledge; and the word Aksha is used in connection with both. (Cf. p. 100, note 1).

and creator of medicines[1]. He is the lord of the household[2], is invoked at marriages and described as wife-leader[3], giving the bride to the bridegroom, and is the cause of all sexual union[4]. *Ghee* or clarified butter is sacred to him[5], and he is the chief priest at the sacrifice, seated on the altar[6]. He promotes and leads the sacrifice, and is a good performer of it too[7]. Finally, he is identified with Speech[8], with Pr*a*n*a* or Breath[9], and with the Purusha or the Highest Self[10].

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1. Gr*i*hya S*u*tras, SBE. XXX, p. 143. The energy of the Sun as well as Ether, both of which Agni signifies, is characterised by healing power. (See pp. 164–169).

2. *S*Br. XII, iv, 3, 5; SBE. Vol. XLIV, p. 189.

3. *S*Br. IV, iv, 2, 15; SBE. Vol. XXVI, p. 367. Agni is male, and the wife female.

   Agni is Purusha, characterised by Buddhi, Mind, and Purushic Ether (See Fig. 20 p. 121); and woman or wife is an instrument of creation or Prak*r*iti, represented by the left half of the Golden Egg, consisting of Prak*r*itic Ether and the elements. As the former precedes the latter, Agni is a wife-leader.

4. *S*Br. III, iv, 3, 5; SBE. Vol. XXVI, p. 98. It has been explained that sexual union takes place in Purushic Ether, which is associated with Agni. (See pp. 212–213).

5. *S*Br. IX, ii, 2, 3; SBE. Vol. XLIII, p. 189. *Ghee* or clarified butter represents Prak*r*itic Ether, as milk does Purushic Ether; and so is dear to Agni, for the same reason that he loves Prak*r*itic Ether and is called a lover of wives.

6. *S*Br. VI, vii, 3, 11, SBE. Vol. XLI, p. 281.

7. *S*Br. I, iv, 1, 35; SBE. Vol. XII, p. 111.

8. Br*i*h. Up. I, iii, 12; SBE. Vol. XV, p. 80.

9. *S*Br. IX, iv, 3, 11; IX, v, 1, 68; SBE. Vol. XIII, pp. 246, 274.

10. *S*Br. VI, vii, 1, 20; SBE. XLI, p. 270.

III. INDRA.

Figure of Indra.

We saw that the direction of the point of the Golden Egg, representing Ether, was turned to the East in order to indicate the position of Agni, who is said to be the regent of the eastern world; similarly its point must be turned to the South to indicate the position of Indra, said to be the lord of the southern region[1]. The following figure would, accordingly, represent Indra:—

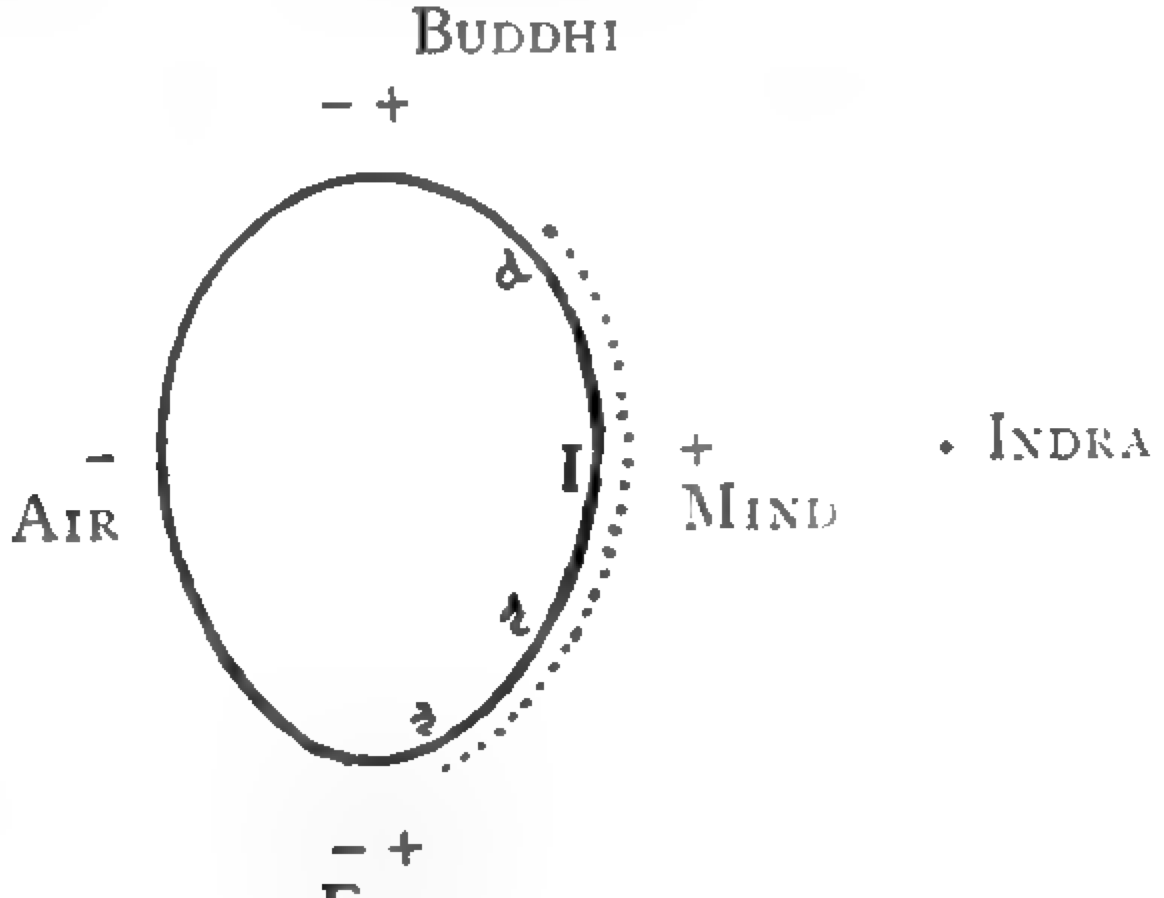

Fig. 36.

Idea of Indra. We see from the figure that Indra faces the region of the Mind, to which his energy flows down, in the direction of Ether. Accordingly he is a god of Buddhi, one degree higher than the Mind; and we see that the line of his name is a Purushic one.

We have already pointed out that Agni represents Buddhi energy associated with Purushic Ether and the senses of knowledge, while Indra represents the same energy in

1. WYV. XV, 11; AV. III, xvii, 2.

relation to Prak*r*itic Ether and the senses of action; and inasmuch as action is related to the energy of the Heart, often identified with breath or air, the element of action[1], and the Heart is akin to the Mind[2], Indra is associated with all of these. If this is correct, we should get an indication of the idea of Indra from the letters composing his name.

Name Indra. According to our analysis, Indra may be resolved into I, n, d, r, a; and would mean, A giver (d) of Buddhi (a) associated with Mind (i), Purushic Ether (n) and Prak*r*itic Ether (r, speed or change of place in motion, characteristic of Prak*r*itic Ether). Thus we see that the Indra idea arises from the twofold character of Ether (represented by the letters n and r), and is associated with the energy of Buddhi and Mind[3].

Idam-dra. Indra is spoken of as Ida*m*-dra in the Upanishads[4]; and the literal meaning of the expression is, This (Ida*m*) is dra; and dra (d, r, a) would mean, A giver (d) of Prak*r*itic Ether (r) in relation to Buddhi (a); and we see that this conveys the idea of Indra exactly as explained.

A Buddhi God. As Indra is characterised by Buddhi, he is identified with S*u*rya or the Sun[5], symbolising it.

Indra and the Mind. Inasmuch as he is associated with the Mind, he is spoken of as the lord of thunder[6], and thunder-armed[7]; and goes to work with lightning flashes[8], and

1. *S*Br. III, viii, 3, 15; SBE. Vol. XXVI, p. 204. Cf. p. 152.

2. See pp. 42–43.

3. It has already been explained that Mind energy is akin to that of the Heart (See pp. 42–43).

4. Ait. *A*r. Up. II, iv, 3, 11; SBE. Vol. I, p. 242.

5. RV. VIII, lxxxii, 4.

6. RV. I, xi, 5

7. RV. I, vii, 2.

8. RV. X, xcix, 2.

his bolt is irresistible[1]. Further, he has the Moon for his confederate[2], in whose mansion dwells his creative power[3]; he is the lord of Soma[4], identified with Mind or the Moon; drinks Soma juice[5], the energy of the Mind; and in the rapture of his draughts[6] performs his wonderful deeds.

INDRA AND HEART ENERGY. It has been shown that the energy of the Mind is akin to that of the Heart, which is characterised by self-conscious *A*tman, Pr*a*n*a* or breath[7]; and so is Indra identified with Pr*a*n*a* or breath[8], or the conscious self (Pr*a*jñ*a*tman)[9].

INDRA AND ETHER: BIRTH OF INDRA. It has been observed that the idea of Agni and Indra arises out of the twofold character of Ether, Purushic and Prak*r*itic, the former being associated with Agni, and the latter with Indra; and in the light of this we have explained how Dyu and P*r*ithv*i* (our planet Earth) are spoken of as the parents of Agni. If this explains the birth of Agni, it should do so of Indra too, for both of them arise from the same twofold character of Ether viewed in relation to Buddhi or the energy of the Sun. Accordingly we are told that Dyu is the father of Indra[10], and

1. RV. I, lv, 5. It has been pointed out that lightning is the energy of the Mind, akin to that of the Heart. See p, 42, note 3.
2. RV. IV, xxviii, 2.
3. SV. I, ii, ii, 1, 3.
4. RV, III, xxxii, 1.
5. RV. I, iv, 2.
6. RV. II, xvii, 1.
7. See p. 152.
8. Ait. *A*r. Up. II, ii, 3, 4; SBE. Vol. I, p. 219.
9. Kaush Up. III, 2; SBE. Vol. I. pp. 294–295.
10. RV. IV, xvii, 4.

his mother is Aditi[1], and one of the dictionary meanings of the latter is our planet Earth; and the dual form, Aditi, means Heaven and Earth or Dyu and P*r*ithv*i*.

INDRA AND VRITRA. It has been pointed out that V*r*itra represents Prak*r*iti or the Golden Egg in a state of rest, and implies a negation of Motion as well as the Supreme Purusha. Accordingly, inasmuch as the flowing of the flood (Water, Prak*r*iti) is law[2], he is killed, or assigned to Prak*r*iti, by all the principal gods of the Vedas, and by none more than Indra, who represents Buddhi in relation to Prak*r*itic Ether (characterised by speed or change of place in motion). Indra kills him with the thunderbolt[3] and sets the waters free to flow[4].

INDRA AND THE COW. As Indra is connected with Purushic Ether (n), he is associated with the Cow[5], and uncloses the firm-shut stall of the kine[6], bursts the mountains for them[7], and drives them forth.

INDRA AND HORSES. The Horse refers to the senses and so to Ether, as already explained; and the red or the white horse is associated with Purushic and the black-red or bay with Prak*r*itic Ether. Accordingly, as Indra is connected with Prak*r*itic Ether, he is the lord of bay horses[8]; lord of horses, lord of kine[9]; giver of horses and kine[10]; and his power is

1. RV. IV, xviii, 1, note.
2. RV. I, cv, 12.
3. RV. IV, xvii, 3.
4. RV. I, xxxii, 1-2.
5. The Cow is identified with Prak*r*iti, and our planet Earth. See pp. 321-322.
6. RV. II, xvii, 1. Indra stands for motion in Ether (Go), as he is born of this idea.
7. RV. I, vii, 3.
8. RV. VII, xix, 7.
9. RV. II, xxi, 1.
10. RV. I, liii, 2.

linked with the bay steeds[1], and on both sides to his car they yoke the two bay steeds dear to him[2].

INDRA AND AGNI. As has been observed both Agni and Indra are Buddhi gods and owe their origin to the twofold character of Ether; hence they are closely associated with each other, and a number of Vedic hymns are addressed jointly to them.

INDRA AND TWO ASVINS. It has been pointed out that the Horse in sacred literature refers to the senses, which relate to knowledge and action, and are associated with the twofold character of Ether, Purushic and Prakritic; and the idea of the two Asvins or the twin Horsemen is the same[3]. Accordingly the Asvins aid Indra in his work[4]; they are his closest friends[5]; and, with Sarasvati, invest him with heroic powers[6]. Indra is made strong through sacrifice by Asvins and Sarasvati[7], and together they give him strength[8]; and Asvins, *Ida*, and Sarasvati in Indra's midmost navel have laid store of energy and power[9].

INDRA AND TWO WORLD-HALVES. The idea of the two Asvins brings us to that of the two world-halves, for it is in Ether that the current of life breaks into two, giving us two halves, Purushic and Prakritic, corresponding to which we have the twofold character of Ether[10]. These two are represented

1. RV. I, lii, 8.

2. RV. I, vi, 2.

3. See p. 255.

4. RV. X, cxxxi, 4–5.

5. WYV. XXI, 18.

6. WYV. XIX, 12.

7. WYV. XX, 68. Sacrifice is creative or Purushic action, resulting from the union of Prakritic with Purushic action, or of the senses of action with the senses of knowledge.

8. WYV. XXI, 51.

9. WYV. XXI, 54.

10. See Fig. 11, p. 55; Fig. 20, p. 121.

by Dy*a*va-P*r*ithv*i* or Heaven and Earth, as will be explained in the course of this Chapter; and we have shown how they may be conceived as the parents of Indra[1]. Further, it might be observed that the idea of Indra in relation to Ether is twofold; he is associated with both its aspects, for Prak*r*itic Ether cannot be separated from the Purushic, and this gives us his connection with both the Cow and the Horse; and again he is specially associated with Prak*r*itic Ether, which is expressed by his love of the bay horse as well as performance of many deeds; and actions, usually regarded as Prak*r*itic, become Purushic or creative when performed as a sacrifice. Thus by referring to Prak*r*itic Ether and actions, Indra separates the two world-halves into Purushic and Prak*r*itic; but through the conception of actions as a sacrifice, he joins them together again[2]. Hence he separates the two world-halves[3], and then joins them together[4], and completes the work of Day (Purusha) with the Night (Prak*r*iti)[5]; sunders[6] and churns them apart[7], and then joins them together by means of the two A*s*vins[8], and holds them firmly together[9]; thus discovering the hidden pair, Heaven and Earth[10], and being a counterpart of their union himself[11].

1. See p. 341, note 10; p. 342, note 1.
2. See p. 343, note 7.
3. RV. VII, xxiii, 3.
4. RV. IV, xlii, 3; VII, xxviii, 3.
5. RV. II, xix, 3.
6. RV. VIII, xxxvii, 4.
7. RV. X, xxiv, 4.
8. RV. X, xxiv, 5. The Asvins are conceived as twins, and represent the senses of knowledge and action as inseparable and so would represent the union of the two world-halves.
9. RV. IV, xlii, 3.
10. RV. VIII, lxxxv, 16.
11. RV. X, cxi, 5.

INDRA AS A DOER OF DEEDS. As the Prak*r*itic aspect of Ether, with its senses of action, is emphasised in Indra, he is spoken of as a doer of fair and wondrous deeds[1], is a performer of many sacrifices[2], and is made strong through them[3]. The idea of sacrifice as creative action has already been explained[4].

INDRA AND THREE GODDESSES, IDA, MAHI OR BHARATI, AND SARASVATI.

It has been pointed out that Woman in sacred literature is conceived as Prak*r*iti or an instrument of creation[5]; accordingly the three goddesses would represent three different ways of looking at Prak*r*iti. In this connection we have observed that the chief creative energies of life are Heart, Buddhi, Mind, and Ether; and all, except Buddhi, are characterised by duality; the Heart and Mind, being super-electric and electric, have a positive and a negative aspect; while Ether, being magnetic, has a north and a south pole; Buddhi alone, characterised by heat, is devoid of this duality[6]. Thus Prak*r*iti, identified with the negative aspect of electricity or the south seeking pole of a magnetic field, is associated with Heart energy, Mind, and Ether; and if this be correct, we should expect the three goddesses to represent, and Indra to be associated with, these three energies. In connection with Indra we have already shown that he is; for he is conceived as Buddhi energy associated with Mind and Ether; and Mind is akin to the Heart[7]. It now remains to show that the three goddesses also represent the same.

---

1. RV. I, iv, 1, 6.
2. RV. I, iv, 8. That is the meaning of *Satakratu*, a name of Indra.
3. WYV. XX, 68.
4. See p. 173. Sacrifice is creative action; and, as all creative things are Purushic, sacrifice, which necessitates action, implies the association of Purushic with Prak*r*itic Ether, or the senses of knowledge with the senses of action; and this is indicated by the letters n and r in Indra.
5. See p. 302, note 1.
6. See pp. 93, 95.
7. See pp. 42–43.

IDA. If the last vowel, *a*, of I*da*, be regarded as a mark of the feminine gender and so omitted from consideration in our letter-analysis, I*da* may be resolved into I, *d*; and I belongs to the region of the Mind and *d* to that of Air in our diagram of the alphabet. The line of I*da*'s name may, therefore, be indicated by the following figure, and it will be seen that she represents Rajas or Mind energy as an instrument of creation.

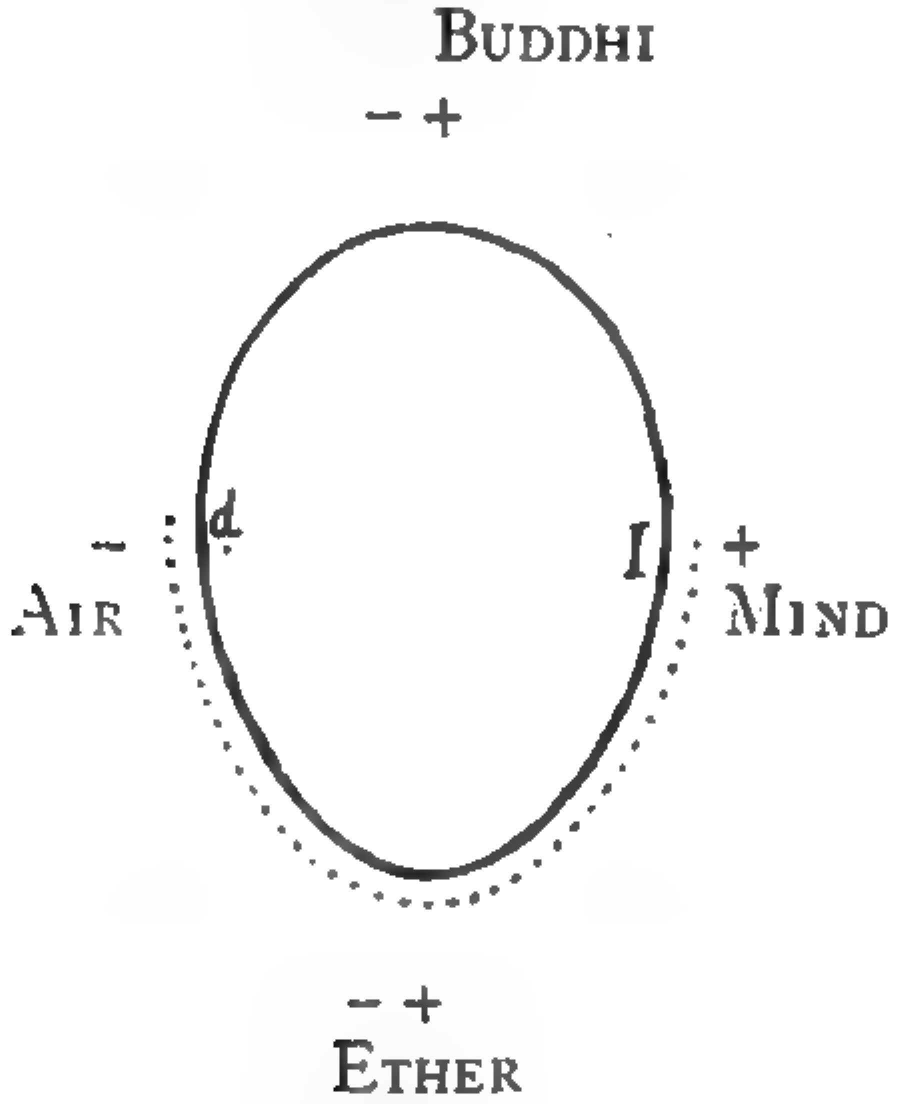

Fig. 37.

MAHI OR BHARATI. Excluding the last vowel, *i*, as a mark of the feminine gender, Mah*i* may be resolved into Ma, h; and in our diagram of the alphabet M (a) is the last letter assigned to the region of Purushic Ether, representing, as Anusv*a*ra, the union of Purusha and Prak*r*iti; while H is the last consonant assigned to the region of the element "Earth." Mah*i*, therefore, may be indicated by the following figure, and it will be seen that she represents Tamas Gu*n*a, comprehending all the five elements, from Ether to "Earth;" and it has been shown that Tamas refers to Prak*r*iti in the light of Ether[1].

1. See p. 96, note 2.

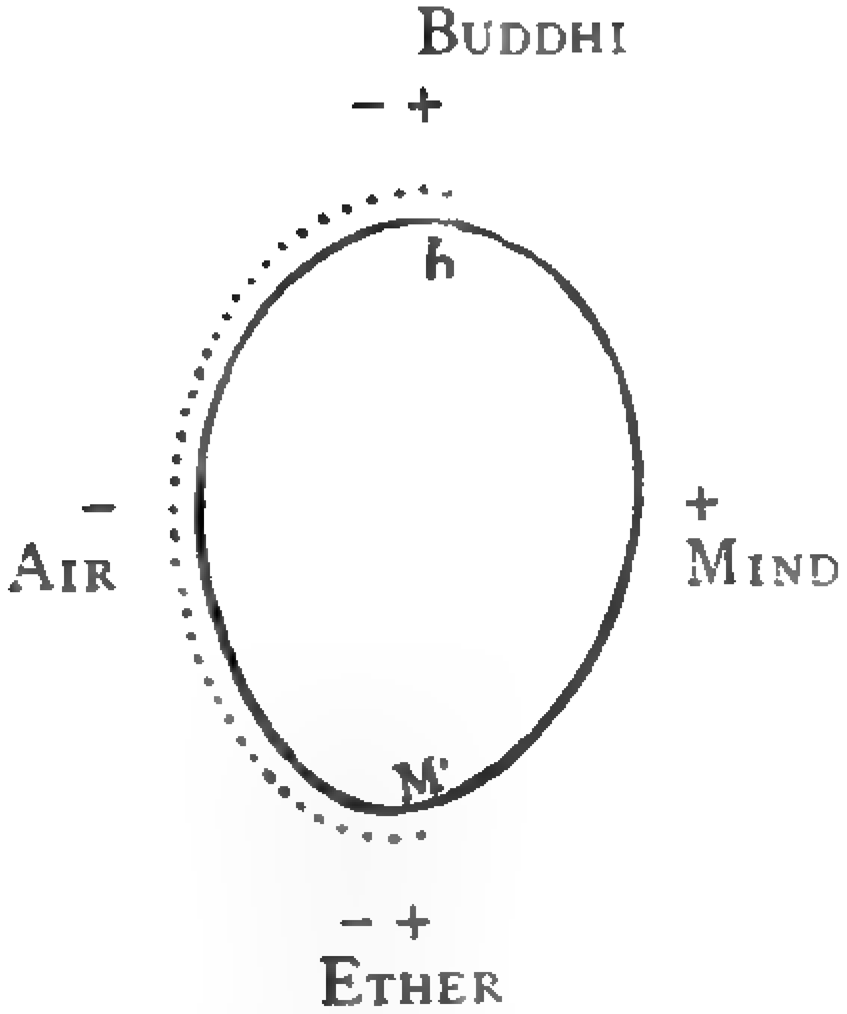

Fig. 38.

Mahi is also called Bharati, which is a feminine form of Bharata, meaning, of Bharata; and we have shown that the latter is a name of Agni[1], who represents Buddhi energy associated with Purushic Ether[2]. As Bharati is a female counterpart of this, she would refer to Prakritic Ether; hence Mahi and Bharati are identified.

SARASVATI. Sarasvati is a feminine form of Sarasvat meaning, having saras, as the termination vat indicates possession in Sanskrit; and saras may be analysed into sa, ras, and its meaning would be, the essence or juice (ras) of the Heart (sa or s, No. 13 in our diagram of the alphabet, represents the Heart).

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1. See p. 330.

2. See p. 314.

Thus we see that Sarasvat*i* represents the creative energy of the Heart[1]; *Ida* of the Mind; while Mah*i* or Bh*a*rat*i* of Ether.

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1. As the energy of the Heart is similar to that of the Mind, *Ida* and Sarasvat*i* are often coupled together.

Sarasvat*i* is often identified with a river; and water, as has been explained, symbolises Prak*r*iti (See p. 22, note 3; p. 37, note 2); and according to the legend this river is said to disappear underground and join the Gang*a* and Yamun*a* at Pray*a*ga or modern Allahabad (See Monier William's Dictionary, p. 1182). As Sarasvat*i* represents Heart energy, which is unmanifest, the corresponding river is also made to disappear. As we shall see in the story of the Mah*a*bh*a*rata, Gang*a*, and Yamun*a* represent different aspects of Prak*r*iti.

Further, Sarasvat*i*, as a river-goddess, is said to have seven sisters, and is herself sevenfold; and these would obviously refer to the different ways of conceiving Prak*r*iti in relation to Purusha (See pp. 56–60). She is called the mother of streams, and the best of mothers; and the explanation is obvious, Heart energy being the highest form of Prak*r*iti.

Sarasvat*i* is also called the goddess of Speech, V*a*k; and the idea of V*a*k is a most comprehensive one. It may be resolved into V, *a*, k, meaning Prak*r*iti (V, water), leading to (*a*) the first energy of life, the Heart (k); and so Sarasvat*i*, conceived as Prak*r*iti, characterised by Heart energy, which is akin to the Mind, is spoken of as the presiding deity of Speech or V*a*k. It may be of interest to note that Speech, according to the ancient system of thought, is not related to mere sound, propagated in Ether. It is closely associated with the Mind, being called its daughter (SBr. VIII, i, 2, 8; SBE. Vol. XLIII, p. 11), as well as with Pr*a*n*a* or breath and is called its mate (SBr. X, i, 1, 9; SBE. Vol. XLIII, p. 285), and it has been shown that Pr*a*n*a* is related to Heart energy. This is the significance of Sarasvat*i* as the goddess of speech, eloquence, or learning.

Sarasvat*i* is sometimes identified with the wife of Vish*n*u, who, as has been observed, represents Heart energy with Buddhi for its first manifestation.

INDRA AND SOMA. Reference has already been made to Soma, the divine nectar, the essence of the Moon, which the gods delight to drink. According to our letter-analysis Soma may be resolved into Sa, u, ma, meaning, He who (Sa) is Mind (ma) in relation to Purushic Ether or the senses of knowledge (u); hence his name, R*a*jan connected with Rajas, the Gu*n*a of the Mind. This will explain why Indra and all the gods of the Vedas delight to drink Soma, the energy of the Mind associated with the senses of knowledge; for all of them represent the great energies of life,—Heart, Buddhi, Mind, and Purushic Ether—and of these the Mind, with the senses of knowledge, is most significant.

As will be shown in the course of this Chapter, Soma, though representing Mind energy in connection with Purushic Ether, is also associated with its Prak*r*itic counterpart, for the two cannot be separated and are like twins; and this, as will be shown, is indicated by the "purification" of Soma. Again it has been pointed out that Indra represents Buddhi energy completed in Prak*r*itic Ether, and is associated with Mind energy as well as the energy of the Heart. Accordingly, Indu, which is another name for Soma (Moon or Mind energy) is Indra's self[1], and Indra's friend[2]; and Indra is the chief of the Soma drinking gods; hence also Soma, like Indra, is the primeval soul of sacrifice[3].

INDRA AND AGNI. It has been pointed out that the idea of both Agni and Indra arises from the association of Buddhi with the twofold character of Ether, Purushic and Prak*r*itic; and we have seen how the idea of Agni develops into that of Indra, and the energy of the Sun (Buddhi) completes its action in Prak*r*itic Ether more than Purushic. Accordingly the worshipper prefers Indra and says, I leave the Father (Agni), for my choice is Indra[4].

1. RV. IX, vi, 2.
2. RV. IX, xi, 9.
3. RV. IX, ii, 10. Sacrifice is creative or Purushic action, implying the union of the senses of action with the senses of knowledge. Cf. p. 345, note 4.
4. RV. X, cxxiv, 4.

INDRA AND VARUNA. The idea of Varu*n*a will be examined in detail in the course of this Chapter. It is enough to mention here that, according to our letter-analysis, Varu*n*a may be resolved into Va, r, u, *n*a, and means, A personification (a) of an energy higher than Buddhi (*n*a), in relation to Prak*r*iti (V), and Purushic (u) and Prak*r*itic Ether (r, indicating speed). As we shall see, Varu*n*a represents an energy higher than Buddhi (the Heart), and this is indicated by the letter *n*, which, though it belongs to the region of Buddhi, expresses the idea of strength in a special manner[2]. Varu*n*a, therefore, represents the Heart (*n*) conceived as Prak*r*itic (Va) and associated with Purushic (u) and Prak*r*itic Ether (r). As Indra represents Buddhi, and is associated with the Heart (higher than Buddhi) only indirectly, the Varu*n*a idea would appear to be an advance upon the Indra idea from one point of view. This will explain the rivalry between the two deities[3]; but in the end Indra is found to supersede Varu*n*a, and the devotee chooses Indra in preference to Agni, Varu*n*a, and Soma[4]. It will be interesting to understand the cause of this, for if the Varu*n*a idea is higher than that of Indra in respect of the Heart, why is the latter preferred?

While Varu*n*a marks an advance upon Indra in connection with the Heart, he represents the latter as Prak*r*itic in character. Accordingly, as will be seen from the figure representing Varu*n*a, the Purushic half of the Golden Egg is situated below the Prak*r*itic one; and as Purusha must lie either above or on the right side of Prak*r*iti[5], this defect vitiates the whole conception of Varu*n*a; hence his supersession by Indra.

1. The viviparous, having Buddhi for their source, are made manifest in Prak*r*itic Ether (See p. 134). Compare the idea of K*a*la or Time, p. 251, note 2.

2. See p. 255, note 4.

3. RV. IV, xlii.

4. RV. X, cxxiv, 4.

5. See p. 56, notes 1 and 2.

The defect in the Varu*n*a idea may also be expressed from another point of view. He represents Heart energy conceived as Prak*r*itic and associated with Purushic and Prak*r*itic Ether; and there is no reference in him to Purusha made manifest as Buddhi or Mind. Further, as we have seen in the case of Indra, the twofold character of Ether separates the universe into two world-halves; but by means of sacrifice (creative or Purushic action) the senses of action are linked up with those of knowledge as twins, and the two halves are united once more[1]. But the idea of Purushic action or sacrifice is wanting in Varu*n*a; and so while Indra separates the two world-halves to join them again, Heaven and Earth (the two world-halves) by Varu*n*a's decree stand parted each from each[2]; and he surveys them separate, well-formed, and well-fashioned[3].

FRIENDSHIP OF INDRA AND VARUNA. But, while differing in some material points, Indra and Varu*n*a agree in others; and both of them are by law V*r*itra-slayers[4]; both are allied together[5]; together both drink the Soma draught[6]; they are invoked together[7], and with equal honour, one being called Monarch and the other Autocrat[8]; and both are true to holy law[9].

INDRA AND VISHNU. The idea of Vish*n*u will be examined in detail in the course of this Chapter. It is enough to

1. See p. 344, note 2.

2. SV. I, iv, ii, 4, 9.

3. RV. VII, lxxxvii, 3.

4. RV. VI, lxviii, 2.

5. RV. VII, lxxxiii, 1.

6. RV. VI, lxviii, 10.

7. RV. I, xvii; VII, lxxxii–lxxxv, etc.

8. RV. VII, lxxxii, 2.

9. RV. I, xxv, 10.

mention here that he is associated with the position of the Golden Egg in respect of the Supreme Purusha corresponding to that of "the Bowl with its mouth inclined and bottom upwards," agreeing with the idea of Vish*n*u as the guardian of the Dhruva or the polar region[1]. It will be observed from the figure representing him that, like Varu*n*a, he refers to the energy of the Heart, expressed by the letter *n*, and his position in respect of the Golden Egg is the most correct of all. According to our letter-analysis, Vish*n*u may be resolved into V, i, sh, *n*, u, and would mean, Heart energy (*n*) in connection with Prak*r*iti (V), Mind energy, (sh and i), and Purushic Ether (u).

It will be noticed that, as in the case of Varu*n*a, there is a great deal in common between Indra and Vish*n*u. Accordingly Vish*n*u is a friend of Indra[2]; a number of Vedic hymns are addressed to them together[3]; together they slay V*r*itra[4]; drink Soma together[5]; and Vish*n*u through Indra's might strides with his three great steps[6].

But, as has been observed, Vish*n*u represents the most correct position of the universe in action, *viz.*, the inclined one; But the point of the Golden Egg is turned vertically southwards in the case of Indra; and so he desires to give up his incorrect position and assume the more correct, or inclined, one. But, as we shall see, except in the case of Vish*n*u, the point of the Golden Egg in respect of the Supreme Purusha is always made to face vertically or horizontally the four cardinal directions[7]; and so Indra is told of the ancient and accepted pathway by

1. See p. 104.

2. RV. I, clvi, 4.

3. RV. I, clv, etc.

4. RV. VI, xx, 2.

5. RV. VI, lxix, 3.

6. RV. VIII, xii, 27.

7. See Figs. 12, 13, 14, pp. 56, 57, 59.

which all the gods have come into existence[1], and he is asked not to destroy his conception (Mother)[1] by seeking to alter it. But he desires to question and combat this notion, refuses to accept the vertical position of the Golden Egg assigned to him, and seems determined to issue forth from the side obliquely[2], like Vish*n*u. In the end, however, at the request of his dying Mother (his idea or conception), he is persuaded to withdraw his word and follow the path assigned to him[3]. Had he refused to do so, there would have been a confusion of thought between the Indra and Vish*n*u conception of the creation of the universe; and it was to prevent this that the two were kept distinct and apart.

INDRA AND VAYU. We have observed that both Varu*n*a and Vish*n*u are associated with the energy of the Heart, expressed by the letter *n* as well as their position in relation to the Golden Egg. But in the case of V*a*yu the idea of air or breath and, through that, of the Heart, is more clearly expressed. The word commonly used for V*a*yu in the *R*ig Veda is V*a*ta[4], which may be analysed into V, *a*, ta, and would mean, Air or Breath (V) leading to (*a*) the breast (t). Thus we see that V*a*ta or V*a*yu refers to breath associated with the breast or the Heart. Accordingly he is spoken of as born from the breath or Pr*an*a of the Supreme Purusha[5], and is said to fill our hearts with health and joy[6]. As representing the energy of the Heart, he is the earliest born[7], for the Heart is the first in order of creation. For the same reason

1. RV. IV, xviii, 1.

2. RV. IV, xviii, 2.

3. RV. IV, xviii, 3.

4. RV. X, clxxxvi.

5. RV. X, xc, 13.

6. RV. X, clxxxvi, 1.

7. RV. X, clxviii, 3.

he is the Universe's Monarch[1], and has the voice of thunder[2], for the energy of Heart is electric, and so is thunder; and so is he the germ of the world, the Deities' vital spirit, and though his voice is heard, his shape is ever viewless[3]; for he is identified with Pr*an*a, the energy of the Heart, and though we can hear its voice or coming-in and going-out, no one can see its form.

V*a*yu or V*a*ta, being a personification of Pr*an*a or Heart energy (t), and at the same time associated with Prak*r*iti (V), is conceived as partly a Purushic and partly a Prak*r*itic energy, for such is the character of the energy of the Heart itself[4]; and so it became necessary to distinguish between the two in later sacred works of the Hindus[5].

Thus we see that V*a*yu and Indra are closely connected together, for both refer to the energy of the Heart or Pr*an*a, and through that to action, whose element is Air[6] (Breath or Pr*an*a). The difference between them is that while in the case of Indra his association with Heart energy is to be inferred from his description and deeds, in the case of V*a*yu or V*a*ta it is direct and defined, and identified with Pr*an*a. But as Indra is a Buddhi god, the energy of the Heart is conceived as Purushic in association with him; while in the case of V*a*yu it is left undefined or regarded as Prak*r*itic (V). However, as there are several points of agreement between them, they are both spoken of as Soma drinkers, and invoked

1. RV. X, clxviii, 2.

2. RV. X, clxviii, 1.

3. RV. X, clxviii, 4.

4. Compare the idea of the number 13 as representing Heart energy, pp. 199-200.

5. The idea of V*a*yu will be examined at some length again in the course of this Chapter.

6. See p. 152.

together to partake of the juice[1]; they are friendly-minded[2]; a pair, a sovereign pair of heroes[3]; and are associated with horses and cows[4]. Maruts, who are engendered from the womb of V*a*yu[5], are the friends and helpers of Indra[6] as well as a band of Vish*n*u[7]; and Maruts, as will be shown in the course of this Chapter, represent the twofold character of Ether, Purushic and Prak*r*itic, or the energy of the three Gu*n*as, Sattva, Rajas and Tamas combined, for that is the meeting place of them all.

INDRA IN POST-VEDIC LITERATURE.

The idea of Indra in post-Vedic literature follows the line of thought in the Vedas. He is the lord of bay steeds[8], a protector of the cows[9], and is called a bull[10]; he slays V*r*itra[11], wields the thunderbolt[12], drinks Soma[13], is the deity of sacrifice[14], and performs many mighty deeds[15]. Soma is his

1. RV. I, ii, 1–4.
2. RV. VII, xci, 5.
3. RV. VII, xc, 1, 5.
4. RV. I, cxxxiv, 3, 4.
5. RV. I, cxxxiv, 4.
6. RV. I, lii, 9.
7. RV. VIII, xx, 3.
8. *S*Br. II, vi, 1, 38; SBE. Vol. XII, p. 434
9. *S*Br. III, iii, 1, 14; SBE. Vol. XXVI, p. 62.
10. Tait. Up. I, iv, 1; SBE. Vol. XV, p. 47.
11. *S*Br. XI, i, 5, 8; SBE. Vol. XLIV, p. 11.
12. *S*Br. V, iv, 4, 16; SBE. Vol. XLI, p. 110.
13. *S*Br. I, vi, 4, 5; SBE. Vol. XII, p. 176.
14. *S*Br. I, iv, 1, 33; SBE. Vol. XII, p. 110. *S*Br. V, i, 3, 4; SBE. Vol. XLI, p. 13.
15. *S*Br. V, iv, 3, 27; SBE. Vol. XLI, p. 105.

faithful companion[1], but unpressed Soma does not give him any delight[2]. He is created out of Prajapati[3], is the child of Dyaus[4], and is born from Yajña and Vak[5]. He is identified with Surya[6] and Vayu[7], is a friend of Vishnu[8], the lord of Maruts[9], and placed at the head of the Rudras[10]. He is like Agni[11]; many prayers and offerings are made jointly to

1. SBr. XII, vii, 3, 10; SBE. Vol. XLIV, p. 226.

2. SBr. IV, vi, 1, 10; SBE. Vol. XXVI, p. 425. Pressed or purified Soma expresses the association of Mind with both Purushic and Prakritic Ether; and refers to sacrifice or creative action. See p. 349, note 3.

3. SBr. XI, i, 6, 14; SBE. Vol. XLIV, p. 15. Agni, Indra, Soma, and Parameshthin Prajapatya are said to have been created out of Prajapati.

4. Brih. Up. VI, iv, 22; SBE. Vol. XV, p. 221.

5. SBr. III, ii, 1, 26–27; SBE. Vol. XXVI, p. 32. Yajna is sacrifice, conceived as creative action; and Vak signifies the association of Prakriti (V) with Purusha (k). Cf. pp. 173, 300, 340, 349.

6. SBr. I, vi, 4, 18; SBE. Vol. XII, pp. 181–182.

7. SBr. IV, i, 3, 19; SBE. Vol. XXVI, p. 269.

8. SBr. III, vii, 1, 17; SBE. Vol. XXVI, p. 171.

9. SBr. IV, iii, 3, 6; SBE. Vol. XXVI, p. 334.

10. Chh. Up. III, vii, 1; SBE. Vol. I, p. 41. Eleven Rudras are said to have been created by Prajapati (SBr. VI, i, 2, 7; SBE. Vol. XLI, p. 149), and they are explained as the ten senses with Mind as the eleventh (Brih. Up. III, ix, 4; SBE. Vol. XV, p. 141, note 1). It has been pointed out that Maruts refer to the twofold character of Ether (See p. 355); hence Rudras and Maruts are identified (SBr. XIII, v, 1, 12; SBE. Vol. XLIV p. 382; Maruts are called Rudras).

11. SBr. VII, ii, 1, 20; SBE. Vol. XLI, p. 325. Agni is Buddhi energy associated with Purushic Ether, while Indra represents the same energy associated with Prakritic Ether; hence the two are like each other, but cannot be identified.

them[1]; and they are the two arms of Prajapati[2], Indra being the left and Agni the right one[3]. Again, he is conceived as the Self[4], as self-conscious Prana or the energy of the Heart[5], and to him are said to belong the in-coming and out-going breaths[6] as well as the vital airs of the centre of the body[7]. Then he is thunder[8], he is Mind[9], and the Kshatriya caste is identified with him[10]. Arjuna is his mystic name[11], and in the story of the Mahabharata he is spoken of as the father of the Pandava hero of that name[12].

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1. SBr. I, viii, 3, 2-4; SBE. Vol. XII, p. 237.
2. SBr. VII, iv, 1, 40; SBE. Vol. XLI, p. 374.
3. SBr. SBE. Vol. XLIII, Introd. xx. Prajapati literally means lord (pati) of creatures (Praja), and the latter refer to Ether, for all things are made manifest in that element (See p. 51, note 1). Thus he is the lord of Ether, and so represents Mind energy, and the energy of the Heart, for the two are akin. He is also associated with Buddhi, as the first manifestation of Heart energy; and all the three, Heart, Buddhi, Mind, make themselves manifest in Ether, as has already been explained. All the meanings of Prajapati can be understood in this light. His two arms refer accordingly to the twofold character of Ether, the right to the senses of knowledge or Purushic Ether and the left to the senses of action or Prakritic Ether (See Fig. 20, p. 121); and Agni is related to the former and Indra to the latter. (Cf. p. 330, note 1)
4. Ait. Ar. Up. II, iv, 3, 10; SBE. Vol. I, p. 242.
5. Ait. Ar. Up. II, ii, 3, 4; SBE. Vol. I, p. 219.
6. SBr. III, viii, 3, 37; SBE. Vol. XXVI, p. 210.
7. SBr. XI, vii, 2, 5; SBE. Vol. XLIV, p. 121.
8. SBr. XI, vi, 3, 9; SBE. Vol. XLIV, p. 116.
9. SBr. XII, ix, 1, 13; SBE. Vol. XLIV, p. 263.
10. SBr. V, i, 5, 3; SBE. Vol. XLI, p. 23. Mind is associated with thunder or electric energy as well as the Kshatriya caste (See p. 286). It has been pointed out that Mind energy is similar to that of the Heart.
11. SBr. V, iv, 3, 7; SBE. Vol. XLI, p. 99.
12. From this we shall understand that Arjuna in the Mahabharata represents Prana or Heart energy, for the son in sacred literature is often identified with his father.

IV. HEAVEN AND EARTH.

As has been explained, Agni and Indra represent heat or Buddhi in association with Purushic and Prak*r*itic Ether respectively; and this leads to an examination of the twofold character of Ether more closely, in connection with (1) its magnetic energy, and (2) its twin-born senses of knowledge and action. The former is personified in Heaven and Earth or Dy*ava*-P*r*ithv*i*, and the latter in the two A*s*vins.

FIGURE OF DYU AND PRITHVI. Heaven and Earth are called Dyu and P*r*ithv*i* in the Vedas; and they might be represented by the following diagram according to the letters composing their names:–

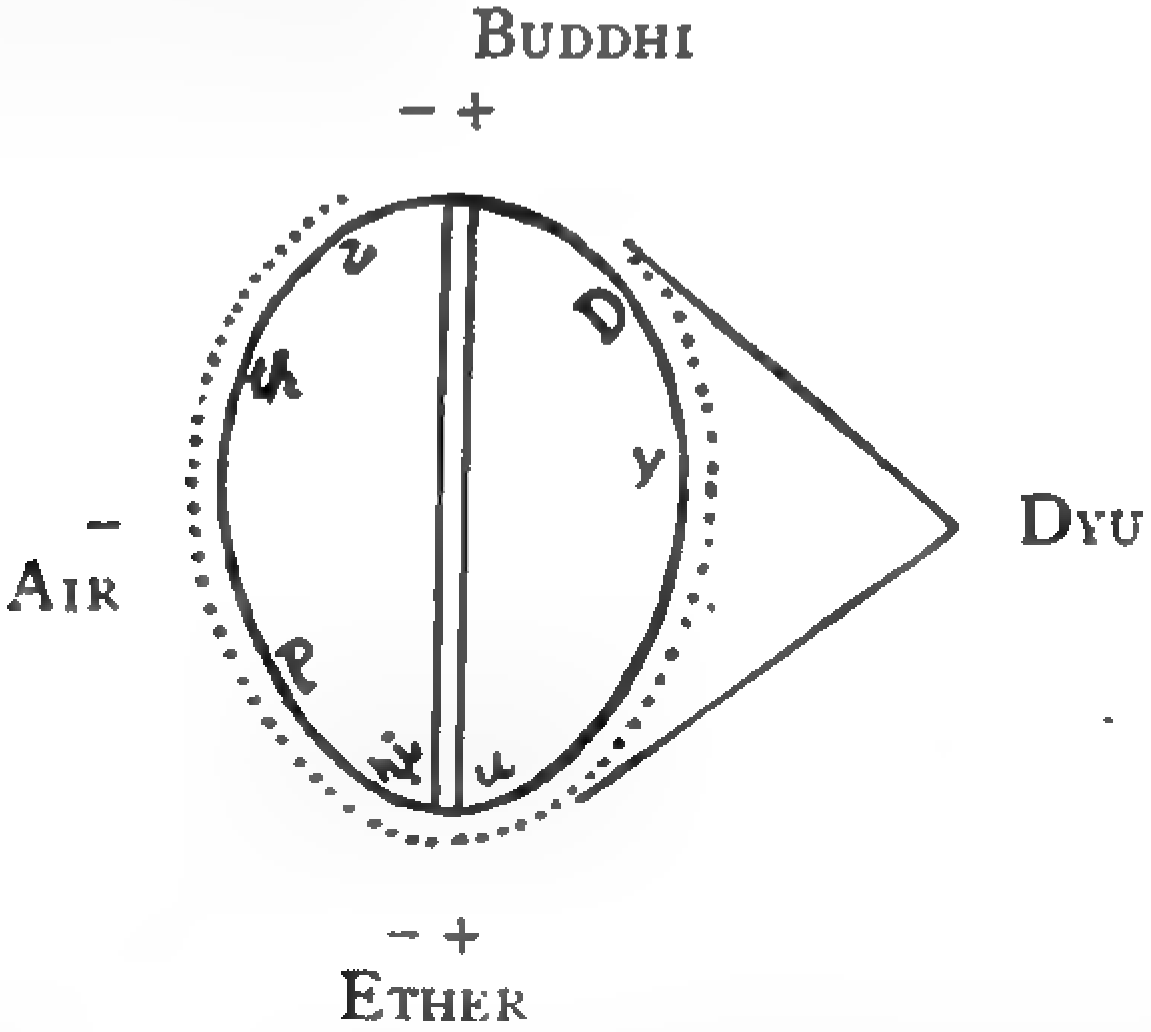

Fig. 39.

EXPLANATION. The last *i* of P*r*ithv*i* is merely a sign of the feminine gender, and so has no special value. The most interesting idea in this connection is that the Supreme Purusha, by his mere presence, produces an electro-magnetic current in the Golden Egg, which creates. The universe becomes divided into two halves, Purushic and Prak*r*itic or Dyu and P*r*ithv*i*; and it is for this reason that they are conceived as separate and apart.

It will be noticed that the line of Dyu's name extends from the region of Buddhi (d, y) to that of Purushic Ether (u); while that of P*r*ithv*i* from Prak*r*itic Ether (*r*i) to Water (v); and the former is Purushic and the latter Prak*r*itic, being on the right and left side of the Golden Egg. As P*r*ithv*i* is

the name of our planet Earth, we see that it includes (Prak*r*itic) Ether and the elements[1].

THEIR CONNECTION WITH ETHER. It has been said that Dyu and P*r*ithv*i* represent the two halves of the universe, Purushic and Prak*r*itic, in connection with Ether; and it has been shown that the latter, in relation to *Go* or Cow, are represented by milk and *ghee*[2]. Accordingly Dyu and P*r*ithv*i*, who represent this twofold character of Ether, are spoken of as rich in milk, and filled with fatness; they are enclosed in fatness, mingle with fatness, increase fatness, and pour out fatness[3].

TWO BOWLS. Heaven and Earth are called two bowls, of noble kind, the two world-halves[4], which by Varuna's decree, unwasting, rich in germ, stand parted from each other[3]; and the idea may be illustrated by the following figure:–

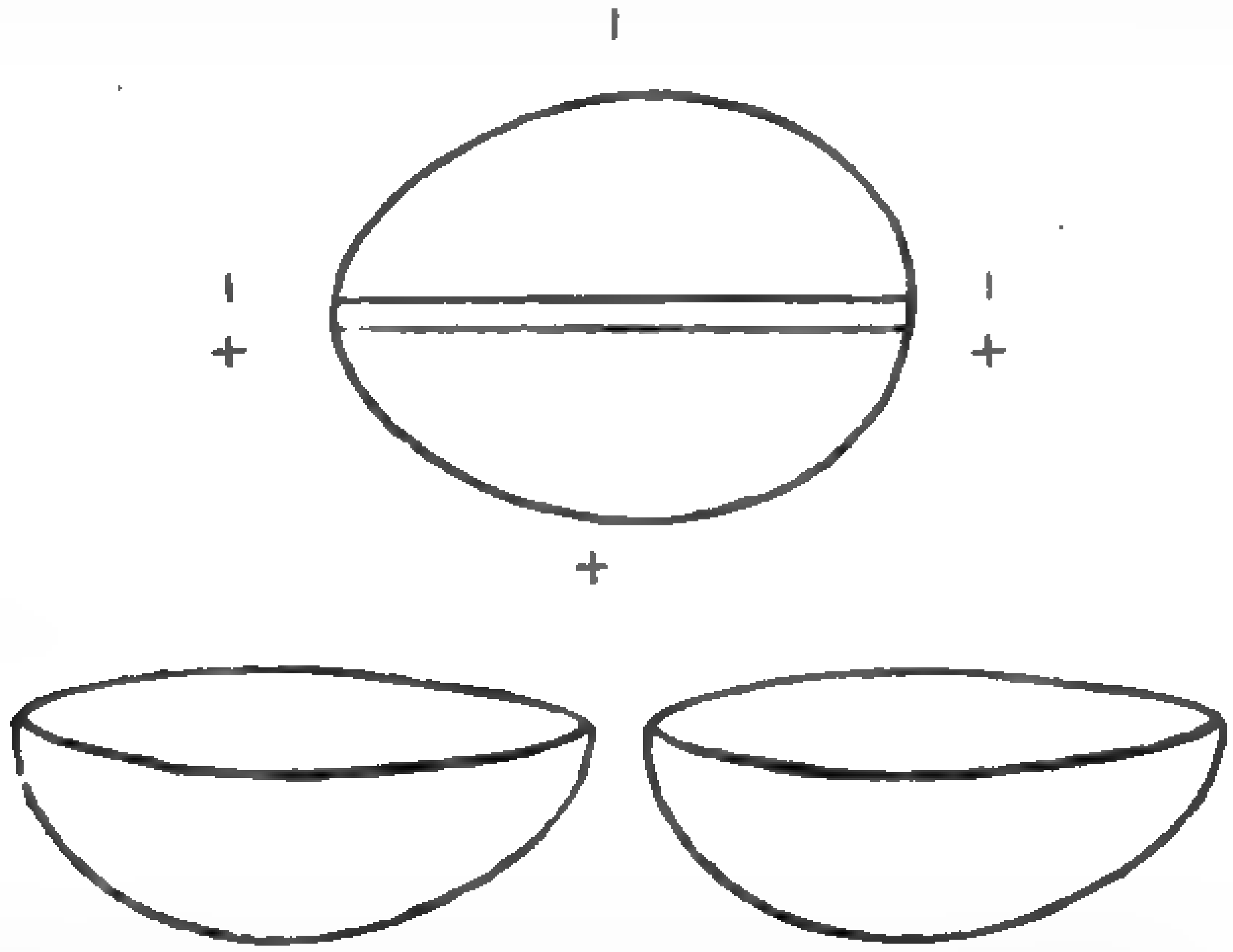

Fig. 40.

1. Cf. p. 50, note 1. The last letter, v, of P*r*ithv*i* signifies Water, a symbol of Prak*r*iti. Thus P*r*ithv*i* is identified with Prak*r*iti.

2. See p. 162, note 1; p. 165.

3. RV. VI, lxx, 1–4. Fatness in the text is *ghee* or clarified butter.

4. RV. I, clx, 1–2. The two world-halves are separate at first, but they can be brought together by means of sacrifice, or creative action (Cf. p. 349, note 3). As the idea of sacrifice is lacking in Heaven and Earth, the two halves continue to stand separate and apart.

PARENTS OF THE WORLD. The whole system of Hindu thought arises out of an examination of Ether; and as Heaven and Earth represent its twofold character, they may be regarded as the parents of all systems of thought; and so are spoken of as the Father and Mother[1], the two parents, born before all others[2]. The double birth of Agni is connected with them[3]; and Indra is the son of Dyu[4], and his mother Aditi[5] is identified with P*r*ithv*i*[6]. Again, as the idea of the other Vedic gods is derived from all that is associated with Ether,—Mind, Buddhi, and the energy of the Heart,—they are said to be the parents of all.

THIER ORIGIN. But even the Vedas do not claim to know the ultimate. All their systems of thought relate to the union of Purusha and Prak*r*iti in the manifestation of life, and no one knows whether Purusha or Prak*r*iti is the first and original Cause. Accordingly it is said of Heaven and Earth,

Whether of these is elder, whether later?
How were they born? who knows it, ye sages?

These of themselves support all things existing;
as on a car the Day and Night roll onwards[7].

DYU AND PRITHVI IN POST-VEDIC LITERATURE.

The idea of Dyu and P*r*ithv*i* in post-Vedic literature agrees with their conception in the Vedas. They are spoken

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1. RV. I, clx, 2.

2. RV. VII, liii, 2.

3. See pp. 326–327.

4. RV. IV, xvii, 4.

5. RV. II, xxx, 2, note.

6. RV. I, xxiv, 1, note.

7. RV. I, clxxxv, 1.

of as the parents of Agni[1] and Indra[2], and Dyu is a Vasu[3]; and this is repeated in the story of the Mahabharata, where he is born as Bhishma, the last surviving son of Ganga and Santanu[4].

V. TWO ASVINS.

We may now pass on to consider the idea of the two Asvins, who represent the twin senses of knowledge and action, associated with the Purushic and Prakritic character of Ether.

Meaning of Asvins. The literal meaning of the word Asvin is, Possessed (in) of a horse (asva); and, as we have

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1. SBr. VI, vii, 2, 2–3; SBE. Vol. XLI, p. 272–273.

2. Brih. UP. VI, iv, 22; SBE. Vol. XV, p. 221.

3. Brih. UP. III, ix, 3; SBE. Vol. XV, p. 140.

4. Bhishma is Dyu, the last of the eight Vasus, born as the sons of Ganga and Santanu, and contains the energy of all of them. From this we shall understand how the idea of Bhishma or Dyu, who, by his mere proximity to Prakriti, produces in the latter an electro-magnetic current of life which creates, contains the essence of all the eight systems of thought associated with the manifestation of life; and so in the story of the Mahabharata Bhishma remains unmarried, but near the Kauravas, who are to be referred to Prakriti and her systems of thought. It is only the ninth system, where Purusha lies within the Heart of Prakriti, that contains an idea superior to Bhishma's; and as he represents Buddhi (d, y) in association with the senses of knowledge (u), he cannot be killed or assigned to Prakriti except by Heart energy conceived as Purushic, for that alone is superior to him. Accordingly he can be killed only by a person who, born as a female, can be shown to be a male; that is, when it can be proved that the energy of the Heart, usually understood to be Prakritic in the light of the Sankhya system of thought, is really Purushic. This is done through Sikhandin, who born as a female, was changed into a male by a Yaksha. This will be explained in detail in due course.

explained, the Horse in sacred literature is conceived as a symbol of the senses. Accordingly the A*s*vins, the twin Horsemen, represent the twin senses of knowledge and action.

According to our letter analysis, the word A*s*va may be resolved into A, *s*, va, and would mean, A personification (a) of the number five conceived as Purushic (*s*)[1] and Prak*r*itic (va, water or Prak*r*iti); and as the number five refers to Ether and the senses, A*s*va or Horse literally signifies the same.

NASATYA AND DASRA. The two A*s*vins are often called N*a*satyas[2] and Dasras[3]; sometimes one of them is called N*a*satya and the other Dasra[4]. The word N*a*satya may be resolved into Na, a, satya; and would mean, A personification (a) of Purushic Ether (na) as a deity of Buddhi (satya); while Dasra may be analysed into Da, s, ra, meaning, He who (s) gives (da) Prak*r*itic Ether (ra, speed, associated with Prak*r*itic Ether); and the letter s further refers to the energy of the Heart. Thus we see that the literal meaning of N*a*satya and Dasra agrees with the idea of A*s*vins as representing Purushic and Prak*r*itic Ether in the light of the senses of knowledge and action.

TWIN-BORN. The A*s*vins are said to be twins, and so are the senses of knowledge and action which they represent.

SONS OF DYAUS. As the A*s*vins refer to the senses of knowledge and action, born of the twofold character of Ether, and the latter is personified in Heaven and Earth or Dyu and P*r*ithv*i*, they are said to be the sons of Dyaus[5],

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1. The letter *s*, occupying place No. 5 in the region of Buddhi (a Purushic energy) in our diagram of the alphabet, represents Purushic Ether. Similarly the letter p generally represents Prak*r*itic Ether Cf. pp. 257, 284).

2. RV. I, iii, 3.

3. RV. I, cxvi, 10.

4. Monier William's Dictionary, p. 538.

5. RV. X, lxi, 4.

for the son in sacred literature is often identified with the father[1].

Difference between Asvins and Dyu and Prithvi. It has been observed that Dyu and *P*rithv*i* or Heaven and Earth refer to the twofold character of Ether, while the A*s*vins represent the senses of knowledge and action, associated with it. In this connection we have already referred to the idea of Heaven and Earth as dividing the universe into two separate halves, and have pointed out that they can be joined together only by means of action conceived as sacrifice; thus transforming action, usually regarded as Prak*r*itic, into Purushic and creative. Thus, in the light of the Prak*r*itic conception of the universe or by Varu*n*a's decree, Heaven and Earth or the two world-halves stand parted from each other[2]; but the A*s*vins, while dividing them into two[3], are instrumental in bringing them together again[4].

Asvins and Feet and Hands. As the A*s*vins refer to the twofold character of Ether, with its senses of knowledge and action, and the latter are associated with feet as the

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1. See p. 214, note 3. It may be of interest to note that 33 gods are referred to in the Vedas (RV. I, xxxiv, 11) and these are explained as consisting of 8 Vasus, 11 Rudras, 12 *A*dityas, and 2 Heaven and Earth (*S*Br. IV, v, 7, 2; SBE. Vol. XXVI, p. 411). The last two are sometimes replaced by the two Asvins, being identified with them (*S*Br. IV, i, 5, 16; SBE. Vol. XXVI, p. 276).

2. See p. 351, notes 1 and 2.

3. RV. X, xxiv, 4.

4. RV. X, xxiv, 5. As the senses of action are twin with those of knowledge in the idea of the two Asvins, and actions in the light of the senses of knowledge are conceived as creative or Purushic or as sacrifice, the two halves, at first separate, are linked together again.

instruments of motion and hands as the instruments of action[1], they are said to have nimble hands[2], and come like two hands most helpful to the body, guide us like two feet to what is precious[3], and like two hands give us increasing vigour[4]. They give the boon of a son by name Hira*n*ya-hasta (Gold-handed)[5], and grant to Vispal*a* a leg of iron[6].

Reference has already been made to their association with horses and cows[7], and these have been explained as signifying action and motion respectively, represented by hands and feet. They are also called wonder-workers[8], of wondrous deeds[9], and assist Indra in his task[10]; and the explanation is obvious.

ASVINS AND RUDRAS. The A*s*vins are called Rudras[11]. Now a distinction is always made between Rudras (plural) and

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1. Feet are related to Ether and hands to Air as senses of action (See p. 70). But as Ether has a twofold character, feet are referred to Purushic and hands to Prakritic Ether. This indicates further the connection of (Prak*r*itic) Ether with Air (See p. 152). In the story of the Mah*a*bh*a*rata Nakula and Sahadeva are the twin sons of the Asvins; and they represent arms and legs (or hands and feet) respectively; and both of them are associated with Ether. Cf. p. 325, note 4.

2. RV. I, iii, 1.

3. RV. II, xxxix, 5.

4. RV. II, xxxix, 7.

5. RV. I, cxvi, 13.

6. RV. I, cxvi, 15.

7. RV. II, xli, 7.

8. RV. I, iii, 3.

9. RV. I, xxx, 17.

10. RV. X, cxxxi, 4.

11. RV. I, clviii, 1.

the god Rudra (singular), whose followers they are; and we have pointed out that there are eleven Rudras, who represent the ten senses, with Mind as the eleventh[1]. Accordingly the god Rudra, and this will be explained in the course of this Chapter, represents Mind energy, and the remaining ten Rudras the senses of knowledge and action. Hence the A*s*vins, who represent the same, are identified with Rudras.

ASVINS AND SOMA JUICE. The A*s*vins are Soma drinkers and the juice is said to delight all the principal gods of the Vedas. But, as has been explained, Soma represents Mind energy in connection with the senses of knowledge; and as the A*s*vins symbolise the senses of knowledge and action, which at first sight appear to be inferior to the Mind, a doubt is expressed whether they are worthy of being invited to partake of the divine juice[2]. But actions conceived as sacrifice, can transform a Prak*r*itic into a Purushic energy; and the conception of the energy of the Heart is similar too[3]. As the A*s*vins are associated with this idea, and unite the two world-halves through sacrifice[4], they are related to the energy of the Heart, and Buddhi its first manifest form; and we see a reference to these in the names Dasra (where the letter s represents Heart energy), and N*a*satya (where satya refers to Buddhi). Thus the gods agree to invite them to the sacrifice[5]; it is for them that the sweetest Soma has been shed[6]—the Soma pressed with stones[7]; and they are the very store of the Soma juice itself[8].

WEDDING OF SURYA. One of the most fascinating Vedic stories refers to the bridal of S*u*rya or Sarasvat*i*[9], for the two

1. B*r*ih. Up. III, ix, 4, note 1; SBE. Vol. XV, p. 141. Cf. BhG. XIII, 5. See p. 363, note 1.
2. *S*Br. IV, i, 5, 13–14; SBE. Vol. XXVI, p. 275.
3. See p. 354, note 4.
4. See p. 363, note 4.
5. *S*Br. IV, i, 5, 15; SBE. Vol. XXVI, p. 276.
6. RV. I, xlvii, 1.
7. RV. VIII, xxii, 8. Pressed or purified Soma is associated with the union of the senses of knowledge with those of action (Cf. p. 366, note 3).
8. WYV, XIX, 18.
9. RV. X, lxxxv.

are identified[1], with the Asvins. *Surya*, the daughter of the Sun, dressed in her lovely robes, went with her treasury of Heaven and Earth, to Soma her lord, to whom she was plighted; and the bridesmen were the Asvin pair. But suddenly the bridesmen became the wooers; the gods agreed to the change, and *Surya* became the wife of the Asvins; and of their union was Pushan born[2].

As has been pointed out, *Surya* or Sarasvati represents Prakriti as energy of the Heart; but is this energy Purushic or Prakritic or both? Soma represents Mind energy in association with the senses of knowledge; and as the Mind is akin to the Heart, he implies that the Heart is Purushic in character, for so are the senses of knowledge, related to Purushic Ether. For the time being Sarasvati, the Prakritic energy of the Heart, is satisfied that Soma, representing the Heart as Purushic, would be her proper lord. But she possesses the treasury of both Heaven and Earth, that is, the energy of both Purusha and Prakriti; and so represents Heart energy as both Purushic and Prakritic; and comes to the conclusion that Soma, who stands for Heart energy as purely Purushic, would not satisfy her, for she cannot agree that it is Purushic alone and not Prakritic; and she wants to know if any one, holding the Heart to be both Purushic and Prakritic, can yet show how the Prakritic aspect of it can be transformed into Purushic. This, as has been explained, can be done through action performed as sacrifice, linking together the senses of action with those of knowledge, the Prakritic aspect of Ether with its Purushic counterpart. As the two Asvins are associated with this conception, she prefers them to Soma in the end, and the gods are satisfied, and the idea bears fruit[3].

1. WYV. XIX, 94.

2. RV. X, lxxxv.

3. Soma as originally conceived or in its unpurified state, is associated with the senses of knowledge only; but when it is purified, the senses of knowledge are linked up with those of action. This will be explained more fully when we examine the idea of Soma in detail. But as Soma in its original or unpurified state cannot satisfy *Surya*, she prefers the two Asvins, who represent the twin-senses of knowledge and action and imply the closest union of the two, indicating the idea of sacrifice, which transforms Prakritic into Purushic action, as inherent in them.

VRITRA SLAYERS. V*r*itra represents Prak*r*iti exclusive of Purusha, and the universe as devoid of motion or speed; and as the A*s*vins represent the senses of knowledge and action, related respectively to motion and speed, they slay V*r*itra[1], the Dragon, and show what he really is.

ASVINS AND THE SEA. The A*s*vins are associated with the Sea in a number of Vedic hymns; and as the Sea or Water symbolises Prak*r*iti, and the twins represent the two-fold character of Ether, often identified with Prak*r*iti, they are called sons of the Sea[2]; and they unclose the waters of the sky[3]; and their chariot travels in the Sea[4].

THE CHARIOT OF ASVINS. Some of the most obscure verses in the Vedas relate to the description of the chariot-wheels of the A*s*vins. It is said, "One of your chariot-wheels is moving swiftly round, one speeds for you its onward course[5];" and again, "Another beauteous wheel have ye fixed there to decorate your car; with others through the realms ye roam[6];" and the commentator remarks that the movements of the wheels are not very intelligibly described[7]. Obviously, if one wheel is moving round and the other speeding onward, the two cannot belong to the same chariot; and again, if one is fixed and with the others they roam, the movements cannot be understood. But, as we shall find, the description refers to the character of motion in Purushic and Prak*r*itic Ether; and we have observed that the one is elliptical and the other characterised by speed; and as the A*s*vins represent the two in the light of the senses of knowledge and action, one of the wheels of their chariot has an elliptical motion or is moving swiftly round and round,

1. RV. VIII, viii, 9.

2. RV. I, xlvi, 2.

3. RV. VIII, v, 21.

4. RV. I, xxx, 18.

5. RV. VIII, xxii, 4.

6. RV. V, lxxiii, 3.

7. RV. VIII, xxii, 4, note.

while the other is characterised by speed and moves them onward in their course[1].

ASVINS AND THE EYES. This description of the chariot-wheels of the Asvins corresponds also to the form of the eye of the viviparous, to which reference has already been made: it is an ellipse and a circle, the former characterised by motion without relative change of place, and the latter by speed, like motion by means of a circular wheel[2]. As a defect in the eye affects its shape in one way or another, and the Asvins represent this form to perfection, they are called healers of the blind[3], and givers of eyes[4].

ASVINS AS PHYSICIANS. The Asvins are also spoken of as physicians[4]. In this connection we have already referred to the healing properties of Ether, and shown that there are two causes of disease, (1) when there is a disturbance in the current of life in Ether, and (2) germs[5]. The association of Asvins with Ether has already been explained; and it has been shown that all germs perish in Purushic Ether[6]. Hence they are physicians bringing health[7]; leeches with medicines to heal[8]; and healers of the blind, the thin, the feeble, and the man with broken bones[9].

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1. As has been pointed out, Purushic Ether is characterised by elliptical motion, and Prakritic Ether by one corresponding to a circle, a wave, or a straight line. (See p. 150). The former is fixed and the remaining three make for speed.

2. See Fig. 33, p. 324.

3. RV. X, xxxix, 3.

4. RV. I, cxvi, 16.

5. See pp. 158, 164–165.

6. See p. 142.

7. RV. X, xxxix, 5.

8. RV. I, clvii, 6.

9. RV. X, xxxix, 3.

Asvins as Magicians. The Asvins are spoken of as Magicians[1], famed for their magic arts, and lords of magic power[2]. The Sanskrit word for magic in the text is *Maya*, which, as has been explained[3], is not magic or illusion, but creative energy, sometimes associated with Purusha and sometimes with Prakriti; and according to the Sankhya system, based on Ether for the supreme creative energy of life, *Maya* is related to Prakriti, and so to Ether, for the two are often identified. As the Asvins represent this element, they are spoken of as possessed of *Maya* and all that it implies.

Asvins and the Number Three. The number three is specially associated with the Asvins[4]. Three are the fellies in their car; thrice they sprinkle the sacrifice with meath; thrice they vouchsafe us store of food and plenteous strength; thrice they come to our homes; thrice grant us heavenly medicines; thrice are they worshipped; and thrice they travel round the world[4].

The reference to the number three is repeated in several places in the Vedas, specially in connection with the three steps of Vishnu[5]; and it has been pointed out that this number stands for Ether and the three Gunas[6]; hence its association with the Asvins.

Asvins in Post-Vedic Literature. It will be found that the idea of Asvins in post-Vedic literature corresponds to their Vedic conception. They are spoken of as Heaven and

1. RV. VI, lxiii, 5.

2. RV. X, xxiv, 4.

3. See pp. 85–91.

4. RV. I, xxxiv.

5. RV. I, cliv, 2.

6. See p. 197.

Earth[1]; divine physicians[2]; helpers of Indra[3], and perform wonderful deeds[4]. Prajapati produces creatures by union with them[5]; and they fit Dadhyañch with a horse's head[6]. They are eyesight[7]; they are ears[8]; and Soma offering is made to them[9].

The Asvins are referred to in the story of the Mahabharata as the fathers of the twins, Nakula and Sahadeva; and these, as will be explained in due course, represent Arms and Legs respectively; and we have seen that the former are the instruments of action and the latter of motion, related to the Prakritic and Purushic aspects of Ether, represented by the Asvins in the light of the senses of knowledge and action.

In this connection it might be of interest to note that the Lord Buddha is also associated with the Asvins, and mistaken for one of them[10]. We have already pointed out that the religion connected with the name of Buddha follows the Sañkhya system of thought, which is based on Ether as the supreme creative energy of life[11]; and the Asvins represent the twofold character of Ether, Purushic and Prakritic; hence their association with Buddha. Further, as Buddhism does

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1. SBr. IV, i, 5, 16; SBE. Vol. XXVI, p. 276.
2. SBr. XII, vii, 1, 11; SBE. Vol. XLIV, p. 216.
3. SBr. V, v, 4, 11–12; SBE. Vol. XLI, p. 131.
4. SBr. VII, ii, 3, 8; SBE. Vol. XLI, p. 334.
5. SBr. VIII, ii, 2, 8; SBE. Vol. XLIII, p. 33. Prajapati is associated with Ether, as has already been explained.
6. SBr. XIV, i, 1, 23; SBE. Vol. XLIV, p. 445. The Horse is associated with Ether and the senses.
7. SBr. XII, vii, 2, 4; SBE. Vol. XLIV, p. 217.
8. SBr. XII, ix, 1, 13; SBE. Vol. XLIV, p. 263. Ears are referred to Ether.
9. SBr. IV, i, 5, 13–16; SBE. Vol. XXVI, pp. 275–277.
10. Buddhacharita; SBE. Vol. XLIX, p. 71.
11. See p. 88, note 4; pp. 95–96.

not explicitly deny the existence of the Supreme Purusha, it is to be referred to that aspect of the Sañkhya system which is related to Purushic and not Prakritic Ether[1]; and so Buddha should be associated with Nasatya rather than Dasra[2].

VI. SOMA.

From Ether to Mind. We have considered the two aspects of Ether from two points of view in Heaven and Earth and the two Asvins, and may now pass on to an examination of the Mind from which Ether is born. In this connection we have already observed that the problem of the Mind, like that of Buddhi and Ether, may be considered from three points of view, in relation to (1) Buddhi, (2) Mind itself, and (3) Ether[3]. Of these the first is treated in connection with Agni[4] and Indra[5], who are Buddhi gods associated with Ether; and Mind, represented by the letter i in each, is situated between Buddhi and Ether; the second, as already explained, is impossible[6]; and the third may be examined in connection with the twofold character of Ether, Purushic or relating to the senses of knowledge, and Prakritic or relating to those of action. Of these, as we shall presently see, the former is personified in Soma, and the latter in Rudra.

1. See p. 97, notes 1–3.

2. Buddha is also called Gotama (or Gautama, meaning, Of Gotama) which means, the best *Go* (tama being a sign of the superlative degree); and we have shown that *Go* or the Cow personifies Purushic Ether or the senses of knowledge (See p. 325). This agrees further with the idea that Buddha is associated with one aspect of the Sankhya system.

3. See p. 83.

4. See Agni and Soma, p. 328.

5. See Indra and Soma and Thunder, pp. 340, 349.

6. See p. 309–310. The pure electric current, the energy of the Mind, is unknown on earth; it is always electro-magnetic.

FIGURE OF SOMA: REGENT OF THE NORTH. It is said in the Vedas that Soma is the regent of the north[1]; and, as a region refers to Ether, the idea of Soma may be illustrated by the following figure of the Golden Egg with its point turned to the north :–

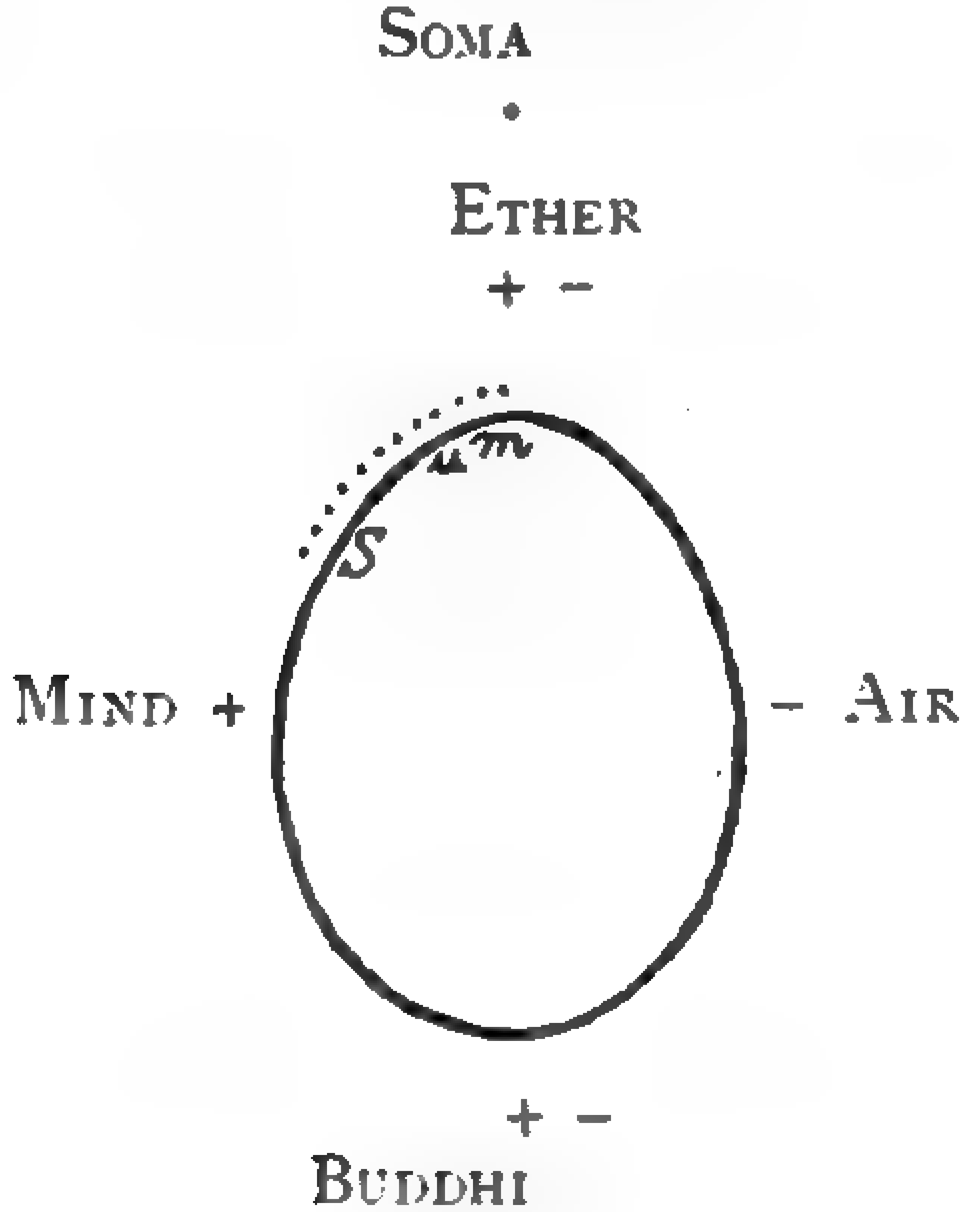

Fig. 41.

SIGNIFICANCE OF THE FIGURE. It will be noticed that Soma is placed to the north of the pointed side of the Egg, or Ether, and so represents the Mind; and that is the only place that can be assigned to him. As Purusha lies either to the north or the right side of Prakriti, his only other place could be on the right side of the region of Air, when he himself would represent Ether, one degree higher than the energy facing him; and this, as has already been shown, is impossible[2]; further, the current of life is Prakritic or negative in that direction, and that is incompatible with the conception of a Purushic energy.

MEANING OF SOMA. From the line of Soma's name we notice that it extends from the region of the Mind (S, No. 13)

1. AV. XII, iii, 58: WYV. XV, 13.

2. See p. 77.

to that of Purushic Ether (u and m), and implies the association of the two. Further, we have observed that the Mind is akin to the Heart[1], and this is signified by the letter S, which is assigned to the region of the Mind, and as No. 13 in our diagram, refers also to the Heart[2]. Thus Soma represents Mind energy in association with the senses of knowledge or Purushic Ether; and the Mind is akin to the Heart. The same idea can be derived from a letter-analysis of Soma into S, a, u, ma (a and u make o according to the rules of Sansk*r*it grammar), meaning, A personification (a) of Mind energy (S, akin to the Heart) in association with Purushic Ether (u and m); or Soma may be resolved into Sa. u, ma, meaning, He who (Sa) represents Mind (ma) in relation to Purushic Ether or the senses of knowledge (u); and the idea is the same in both cases.

Defect in the Soma Idea. There are two defects in the Soma idea. We see that the line of his name is Purushic; but the central current of life is electric or super-electric, and flows in the direction of the hands of the clock[3]; and as Soma is placed to the north of the Golden Egg, we notice from the figure that, even if we allow his energy to be Purushic at the commencement, it is immediately transformed into Prak*r*itic; and this militates against the idea of a Purushic god; for both on the right side and the north the energy of the Golden Egg should be Purushic or positive. Secondly, he represents Mind energy in association with Purushic Ether or the senses of knowledge, and there is no direct reference to the senses of action, usually represented by the letter r, in his name. The first defect is irremediable, as it relates to a law of Nature and the character and direction of the flow of electric energy; but the second can be removed by associating Purushic with Prak*r*itic Ether, for the two are inseparable;

1. See pp. 42–43.

2. See p. 233.

3. See p. 38, note 2. The electric current flows in the direction of the hands of the clock.

and this, as we shall see, is done through Soma's purification[1].

SOMA IN THE VEDAS.

HEART ENERGY. We have observed that Soma represents Mind energy associated with Purushic Ether or the senses of knowledge; but the Mind is akin to the Heart, and Purushic Ether cannot be separated from Prak*r*itic. We should, therefore, expect to get an indication of both these ideas in Soma. Accordingly we are told that he rests in Indra's heart[2], and generates the Sun[3], the first manifest form of Heart energy, as already explained.

MIND ENERGY. Soma or Indu[4] is identified with the Moon, which personifies the Mind; and so he is spoken of as knower and sovran of the Mind[5], and grasps all things with the mind[6]. As lightning is the energy of the Mind[7], he flows

1. The second defect is removed in the Rudra idea, in which also the first remains. Rava*n*a, as we have seen, represents Mind energy in association with the ten senses of knowledge and action (p. 334, notes 1 and 2); hence Rava*n*a may be identified with Rudra; and the two names are usually derived from the same root, ru, to weep or cry, for the senses are regarded as making us do so (B*r*ih. Up. III, ix, 4; SBE. Vol. XV, p. 141). But the first defect, *viz.* that the current on the right side is negative and not positive, remains, for the figure of Lank*a* or Ceylon, the kingdom of Rava*n*a (See Fig. 35, p. 332) is identical with that of Soma as well as Rudra.

2. RV. IX, lxxxiv, 4.

3. RV. IX, cx, 3.

4. RV. IX, ii, 10.

5. RV. IX, xi, 8. The translation is, 'Heart-knower, sovran of the heart;' but the word in the text is manas, which means Mind.

6. RV. IX, xx, 3.

7. See p. 42, note 3.

with lightning's flash[1], and is Indra's thunderbolt[2]. Again, as Mind presides over Speech[3], he is said to be the lord[4] and mover of V*a*k or Speech[5].

A Divine Juice. Soma is conceived as a divine juice, as wine *par excellence*, which the gods are ever anxious to drink; and Agni, Indra, the two A*s*vins, V*a*yu, Varu*n*a, and Vish*n*u, and a host of gods and goddesses, together with Sarasvat*i*, Bh*a*rat*i*, and I*da*, share in its sacrifice and partake of the draught[6]. As Soma represents Mind energy in association with the senses of knowledge, we can easily understand the character of its juice, spoken of as the nectar of immortality[7]; and as the gods themselves represent the energies associated with Soma, they love to partake of the am*r*ita or the divine draught.

Birth of Soma. Soma is said to be the child of Pajr*a*, and Parjayna is the father of the Mighty Bird (Soma)[8]. Parjanya is usually understood to mean a cloud or rain, and is personified as a god of rain; it is also identified with Indra, and is the name of Praj*a*pati[9]. We have pointed out that Indra is a Buddhi god, associated with the Heart, Mind and Prak*r*itic Ether; and as Praj*a*pati represents the same

1. RV. IX, lxxxiv, 3.

2. RV. IX, lxxii, 7; lxxvii, 1.

3. See p. 348, note 1.

4. RV. IX, ci, 5.

5. RV. IX, xxxv, 5.

6. Soma as wine implies that latter is characterised by electric energy. See p. 163.

7. SBr. IX, iv, 4, 8; SBE. Vol. XLIII, p. 251–252.

8. RV. IX, lxxxii, 3–4. The meaning of Pajr*a* has has never been satisfactorily explained.

9. Monier William's Dictionary, p. 606.

energies[1], he is identified with Indra. Thus Soma, as Mind energy, is said to be born of the Heart and the Mind (Parjanya), and the idea of Pajr*a* is the same; for the word may be analysed into Pa, j, r*a*, meaning, Giving (r*a*) air or breath (pa) in association with the Heart (j, 8th. consonant)[2]. Soma is also spoken of as born of Sindhu[3], (S, i, n, dh,u) which means, Heart energy (S), and Mind (i and dh), related to Purushic Ether (n and u). Thus we see that Mind energy (Soma) is said to be born of Heart energy or Mind itself, and associated with Purushic Ether or the senses of knowledge; and this agrees with the whole idea as already explained.

Soma and the Falcon. Soma is said to have been brought down to the earth by the Falcon[4], and he is often identified with the bird himself[5]. The words for a falcon used in the text are *S*yena and Supar*n*a; and of these the former, analysed into *S*, ya, i, na (ya and i make ye according to the rules of Sansk*r*it grammar), means, He who (ya) represents the Mind (i) in association with Purushic Ether (*s* and na)[6]; and the latter, Su, pa, r, *n*a, means, Born of (su) Heart energy (*n*a), related to breath (p) and Prak*r*itic Ether (r). Thus we see that Soma is Mind energy brought down to Purushic Ether (*S*yena), and is born of the Heart or the Mind and associated with breath and Prak*r*itic Ether (Supar*n*a).

1. See p. 330, note 1.

2. See p. 218.

3. RV. IX, lxi, 7. Sindhu means ocean or water in general, which signifies Prak*r*iti. It is also a name of Vish*n*u, who represents Heart-energy (Cf. pp. 351–352). As Sindhu refers to Heart-energy (Prak*r*iti) as Purushic, it belongs both to the masculine and feminine gender (See Monier William's Dictionary, p. 1217).

4. RV. IX, lxxxvii, 6.

5. RV. IX, lxvii, 14.

6. The letter *s*, consonant number 5, assigned to the region of Buddhi, represents Purushic Ether (See p. 362, note 1), while n is assigned to Purushic Ether.

Soma Dwells in the Woods. Soma is said to dwell in the woods[1]; and the word in the text is Vana, which when analysed into Va, na, means, Prak*r*iti (Va, water) in relation to Purushic Ether (na). We have seen that Soma is Mind energy associated with Purushic Ether; and it is easy to establish the connection of Mind with Prak*r*iti either through breath, which the letter v signifies, or Prak*r*itic Ether, also associated with that letter as signifying the name of R*a*hu[2].

Soma and the Mountains. Soma is said to haunt the mountains[3] and to have made in them his home[4]. The word in the text for mountain is Giri, which, is a variant of Gir[5], analysed into G, i, r, and meaning, Mind energy (i) related to Purushic (g) and Prak*r*itic Ether (r); and we shall see that the idea of Soma, when purified, is the same.

Purification of Soma. We have referred to the purification of Soma as signifying his association with Prak*r*itic Ether and the senses of action, thus removing the defect in the conception of Mind associated with the senses of knowledge only. In this connection we might remember that the idea of sacrifice is similar too, implying the association of the senses of action with those of knowledge, thus transforming what is Prak*r*itic into Purushic or creative[6]. We shall see how far this is borne out by the context.

Soma is purified by means of hands[7], stones[8], or by passing it through a purifying sieve[9], or the fleece of the

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1. RV. IX, lvii, 3. This, as will be explained in due course, is the significance of the Vana Parva of the Mah*a*bh*a*rata.

2. See p. 231.

3. RV. IX, lxxxv, 10.

4. RV. IX. lxxxii, 3.

5. Monier William's Dictionary, p. 355.

6. See p. 349, note 3.

7. RV. IX, xx, 6; lxv, 6.

8. RV. IX, xxiv, 5.

9. RV. IX, xii, 5.

sheep[1]. He is pressed in a mortar[2], and urged to the fleece with stones[3]. Then he who is red[4], is driven to the waters and becomes tawny-hued[5], is established by five kindred companies[6], directed by ten sisters[7], welcomed by ten dames[8], and decked forth by ten swift fingers[9]. When purified within the jars, the red and tawny-hued is clothed with a robe of water[10].

HANDS. The idea of the purification of Soma is that the senses of action are associated with those of knowledge and the Mind; and as Hands are the instruments of action, Soma is said to be purified by them[11].

STONES. The idea of Stone is similar; and the word used in the text is Adri, which when analysed (A, d, r, i), means,

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1. RV. IX, xxxvi, 4.

2. RV. IX, xlvi, 3.

3. RV. IX, l, 3.

4. RV. IX, xlv, 3.

5. RV. IX, xxx, 5.

6. RV. IX, xiv, 2.

7. RV. IX, xxviii, 4.

8. RV. IX, lvi, 3.

9. RV. IX, viii, 4.

10. RV. IX, cvii, 4.

11. It has been pointed out that Hands, as personified by Nakula in the story of the Mahabharata, relate to Prakritic Ether and the senses of action. See p. 325, note 4.

A personification (A) of one who gives (d) Prakritic Ether (r) in relation to the Mind (i)[1].

PURIFYING SIEVE. Soma is passed through a purifying sieve, called Pavitra, to be cleansed; but the word Pavitra also means *Ghee* or clarified butter and water[2]; and the former, called Ghrita in Sanskrit, with all its component letters Gh, ri, ta, assigned to the region of Prakritic Ether, refers to that aspect of the element[3]; and so does water, symbolic of Prakriti, and identified with Prakritic Ether[4].

Again, according to our letter-analysis, Pavitra may be resolved into Pa, v, i, t, ra, and would mean, Mind energy (i) in relation to Prakriti (v) conceived as breath (Pa) and associated with Prakritic Ether (t and r). We have seen that Prakriti in connection with breath refers to Heart energy; and the idea of purification would appear to be that the energy of the Heart or the Mind should be associated with the senses of action; and this agrees with what has already been observed.

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1. The word Adri occurs in *Madri*, the mother of the twins, Nakula and Sahadeva, in the story of the Mahabharata, who, as has been pointed out, represent arms and legs respectively, to be referred to the twofold character of Ether. *Madri*, (Ma, adri, *i*,), therefore, represents Purushic (Ma) and Prakritic Ether (adri) conceived as an instrument of creation (*i* is a sign of the feminine gender, a woman being regarded as an instrument of creation); and as she expresses the union of the two, she has the twins for her children. We have shown that Kunti represents Prakritic Ether and the elements, identified with *Prithvi* or our planet Earth (See p. 253); and now we see that *Madri* represents the union of the twofold character of Ether, Purushic and Prakritic; accordingly she may be regarded as a higher energy than Kunti; and so she says, "I am by birth superior to Kunti." (MBh. *Adi* P. cxxiv, 2).

2. Monier William's Dictionary, p. 611.

3. Cf. p. 162, note 1; p. 165.

4. See p. 206, note 1.

FLEECE OF THE SHEEP. Soma is passed through the fleece of the sheep to be purified. The word in the text for fleece is V*a*r or V*a*ra, and for sheep Avyaya; and of these the former also means Water[1], expressive of Prak*r*iti, and the latter, imperishable or undecaying[2]. Hence the expression, *Vare avyaye*, usually understood to mean "in the fleece of the sheep," really signifies "in the imperishable water," referring obviously to Prak*r*iti or Prak*r*itic Ether, for the two are often identified. Thus Soma is said to be pressed in a mortar (Cham*u*, Cha, m, *u*), which signifies the union of Mind energy (Ch) with Purushic Ether (m and *u*), and urged to the fleece (imperishable Prak*r*iti) with the stones (Prak*r*itic Ether); and we see that the idea is perfectly clear and logical.

SOMA IN THE JARS. Soma is said to be purified in the jars[3]; and the word for jar in the text is Kala*s*a (Ka, la, *s*a), which means the first energy of life (Ka, Heart or Mind) in association with Purushic (*s*a) and Prak*r*itic Ether (la)[4]. He is said to be clothed with a robe of milk[5]; and when cleansed, flows in a watery robe[6]. As milk refers to Purushic Ether and water to Prak*r*iti or Prak*r*itic Ether, the idea of purification is the same as already explained, *viz.*, the association of Purushic with Prak*r*itic Ether, or the senses of knowledge with the senses of action.

TEN SISTERS AND FIVE KINDRED COMPANIES. We are told that ten sister maids of slender form seize Soma in the

1. Apte's Dictionary, p. 844.

2. Monier William's Dictionary, p. 111.

3. RV. IX, viii, 6.

4. The letter *s* represents Purushic Ether (See p. 362, note 1), and the letter l is assigned to Prak*r*itic Ether (See p. 231).

5. RV. IX, viii, 5.

6. RV. IX, cvii, 4.

press and hold him firmly[1]; that ten swift fingers deck him forth[2], and five kindred companies establish him, the powerful[3]. In this connection we have already pointed out that the number five refers to Ether, and ten to the senses of knowledge and action; and the idea of five kindred companies, as referring to the twofold character of Ether is significant.

HORSES AND COWS: MILK AND CURD: RED AND TAWNY COLOUR. The same idea is expressed in terms of cows and horses; milk and water, milk and curd, or milk and clarified butter or *Ghee*; and red and tawny colour; and we have already shown that the cow refers to Purushic and the horse to Prak*r*itic Ether[4]; and the same distinction is made betwen milk and water, milk and curd or milk and clarified butter[5], and red and bay or tawny colour[6]. Accordingly Soma is said to be a bull[7], a tawny steer[8], a tawny courser[9], and a vigorous steed[10]; he stays amid kine[11]; wins[12], and brings weal to both horses and cows[13]; and makes

1. RV. IX, i, 7.

2. RV. IX, viii, 4.

3. RV. IX, xiv, 2.

4. See p. 325.

5. See p. 162, note 1; p. 165.

6. See pp. 316, 342.

7. RV. IX, xv, 4.

8. RV. IX, xix, 3.

9. RV. IX, lxii, 13.

10. RV. IX, xv, 5.

11. RV. XI, xvi, 6.

12. RV. IX, ii, 10.

13. RV. IX, xi, 3.

a gift of both[1]. Again, he is robed in milk[2]; and, when purified, flows in a watery robe[3], and dives into water[4]; he is decked with milk and water[5], is purified by water and blent with milk[6], is a winner of the floods[7], and a swayer of the sea[8]. Then he is blent with curd and purified[9], and pours out both milk and clarified butter or *Ghee*[10].

ANOTHER ASPECT OF PURIFICATION. The idea of Soma's purification may be examined also from another point of view. We have observed that the ideas of Science have been generalised by the ancients into great systems of thought; and if Soma represents Mind or electric energy, it should be possible to examine the idea of his purification in terms of electric energy as we understand it today. We have observed that purification means the association of Prak*r*itic or the negative aspect of Ether with the Purushic or positive, in connection with Mind energy; and in terms of electric energy this means that an electric current is incomplete or unpurified if it is not electro-magnetic or associated with Ether, or without a positive and a negative aspect, or south-seeking and north-seeking magnetic poles.

Further, we notice that this purification is effected, when Soma sports on the ox's hide[11], and flows through the sheep's

1. RV. IX, ix, 9.
2. RV. IX, lxxxvi, 27.
3. RV. IX, cvii, 4.
4. RV. IX, iii, 6.
5. RV. IX, lxviii, 9.
6. RV. IX, cix, 17.
7. RV. IX, lxxi, 8.
8. RV. IX, xxxv, 2.
9. RV. IX, xxii, 3; lxiii, 15.
10. RV. IX, lxxxvi, 37.
11. RV. IX, lxvi, 29.

wool purified[1]; and so the cow's hide and sheep's skin are said to be his ornaments[2]. We have already observed that the cow or ox represents Purushic Ether, and sheep's wool has been shown to refer to Prakriti or Prakritic Ether. But, if secondary meanings of words are related to their original sense[3], in terms of electric energy this would imply that when ox's hide and sheep's wool are brought or rubbed together, an electric charge (Soma) passes between them, and the former is positive or Purushic and the latter Prakritic or negative. The same thing will happen when milk and water are brought together, for that is the significance of Soma wearing robes of milk, and robes of water when purified; and milk and water are analogous to cow's hide and sheep's wool (or imperishable water), as already explained.

From this we see that an electric current cannot be effective unless we have its positive and negative counterparts together; and corresponding to this the Mind cannot function unless it is associated with both the senses of knowledge and action. Further, we find that as the senses of knowledge correspond to the positive and the senses of action to the negative aspect of electricity; and as the energy of human life itself is electric or super-electric, for with each beat of the Heart an electric current is produced, the senses of knowledge and action should, in the human body, actually be positively and negatively charged; and of these the hands, symbolising

1. RV. IX, ci, 16.

2. RV. IX, lxx, 7.

3. See p. 260.

action in particular, should be specially Prak*r*itic or negative; and so they are referred to as purifying Soma[1].

Again, we are told[2] that the senses are comprised under breathing, and when breath (Pra*n*a) departs, they also depart with it. In this connection we have observed that breathing-in is Purushic and breathing-out Prak*r*itic[3]; and, since the current of life in man is electric or super-electric[4], and the likes repel and unlikes attract[5], and breathing controls the functions of the senses,—the senses of knowledge, being Purushic, can function when Pra*n*a is Prak*r*itic, that is, when we breathe out; and similarly the senses of action function only when we breathe in. Further, we have observed that all disease arises

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1. In this connection it might be of interest to observe that, as the energy of life is electric or super-electric, the likes repel and the unlikes attract (See p. 118). Accordingly the senses of action (or action) being Prak*r*itic, would be repelled by Prak*r*iti or Prak*r*itic Ether, but attracted by Purusha or Purushic Ether. In other words there is a negation of action (or the senses of action) in the light of Prak*r*iti or Prak*r*itic Ether; but actions must be performed when considered in the light of Purusha or Purushic Ether; and this is the significance of the two main contests between the Kauravas and Pa*nd*avas in the story of the Mah*a*bh*a*rata. In the Gambling Match, where the contest relating to (the senses of) action was carried on in the light of Prak*r*iti, Prak*r*itic Ether or the Sa*n*khya system and the exclusion of the Supreme Purusha, the conclusion was the negation of action (or Nik*r*iti). But the last battle was fought in the presence or light of the Supreme Purusha (K*r*ish*n*a) and the senses of knowledge or Purushic Ether (Cf. Dhrish*t*adyumna as the leader of the Pa*nd*ava hosts, and Arjuna having white horses in his chariot), and the result was that the necessity of actions was positively affirmed; and that is the significance of the word Kurukshetra, where Kuru is the imperative form of K*r*i, to act. (See p. 333, note 5; p. 336, note 8).
2. Ait. Ar. Up. II, iii, 3, 4; SBE. Vol. I, p. 223.
3. See p. 42, note 2.
4. See pp. 38, 42.
5. See p. 118.

out of Prak*ri*ti or the five elements[1]; and as the latter is negative, the senses of action, being similar, are not easily liable to disease; while the case with the senses of knowledge is the reverse; and of the senses of action, the hands being most negatively charged, are most immune from disease.

SOMA AND HEAVEN AND EARTH. The union of Mind energy with the twofold character of Ether is further illustrated in the association of Soma with Heaven and Earth or Dyu and P*ri*thv*i*. It is generally held that Heaven and Earth are referred to in the Vedas as the parents of Soma[2]; but as Soma represents Mind energy which gives birth to the twofold character of Ether, represented by Dyu and P*ri*thv*i*, it would be more correct to regard the latter as the children of Soma; and we find that this is so[5]. We have already explained that the two Mothers of Soma, which are incorrectly understood to refer to Heaven and Earth[3], are really the creative energies of the Heart and Mind[4]; and so is Soma called the father of Heaven and Earth[5], for Ether with its twofold character is created out of the Mind. But as unpurified Soma is associated only with the Purushic aspect of Ether, he at first keeps Heaven and Earth divided and apart[6]; but when he is purified, he links them together[7], brings the wealth of Heaven and Earth in his streams[8], and rejoices in his place between them[9].

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1. Cf. p. 158.
2. RV. IX, lxx, 6, note.
3. RV. IX, ix, 3, note; IX, lxx, 6, note.
4. See p. 376.
5. RV. IX, xc, 1.
6. RV. IX, lxx, 2.
7. RV. IX, lxxxiv, 2, note.
8. RV. IX, xxix, 6; lvii, 4.
9. RV. IX, lxx, 5.

He flows round them[1], measures them, brings them to light[2], and on his decrees they depend[3].

SOMA AND INDRA. Thus Soma, Mind energy, akin to the Heart, made manifest in the senses of knowledge but purified through action, has a great deal in common with Indra; and so is said to be Indra's friend[4], and Indra's self[5]; reaches down to Indra purified[6]; strengthens and assists him in his work[7]; is an active worker himself[8]; and the best slayer of V*r*itra[9].

SOMA AND SURYA. Reference has already been made to the wedding of S*u*rya[10], and it has been explained why she, who was at first plighted to Soma, chose the two A*s*vins for her lords. The idea of Soma is at first incomplete or unpurified; and it was for this reason that S*u*rya changed her mind, and preferred the two A*s*vins, who represent the two aspects of Ether through the senses of knowledge and action as inseparable, and can show how, through sacrifice, action, which is regarded as Prak*r*itic, can be transformed into Purushic and made creative and complete.

1. RV. IX, xviii, 6.

2. RV. IX, lxviii, 3; lxxxv, 12.

3. RV. IX, lxxxvi, 9.

4. RV. IX, ii, 9.

5. RV. IX, v, 7, 9.

6. RV. IX, vi, 4.

7. RV. IX, xlvi, 3.

8. RV. IX, xliv, 3.

9. RV. IX, i, 2. Cf. pp. 309–311.

10. See pp. 365–366.

Soma in Post-Vedic Literature.

The post-Vedic idea of Soma is the same as the Vedic one. He is Mind-energy, personified as the Moon[1]; is the deity of the northern region[2]; identified with Pra*n*a[3]; and associated with both the heart and the mind[4]. He was V*r*itra[5] when unpurified; but when cleansed, is sacrifice itself[6]. He is the Kshatriya caste[7]; dwells in the mountains[8]; became

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1. Chh. Up. V, x, 4; SBE. Vol. I, p. 80; *S*Br. I, vi, 4, 5; SBE. Vol. XII, p. 176.

2. B*r*ih. Up. III, ix, 23; SBE. Vol. XV, p. 147. Soma is said to be the lord of the southern region also (*S*Br. III, ii, 3, 17; SBE. Vol. XXVI, p. 50), but this would appear to be an error; for the language of the text is, "Through Soma they *recognised* the southern region...and to him belongs the southern region." As region refers to Ether, it is that which is recognised through Soma or Mind energy, being created out of it; and the position of Ether to the south is one of the most correct ones (See Fig. 36, p. 339).

3. *S*Br. VII, iii, 1, 45; SBE. Vol. XLI, p. 354. Soma is associated with Heart energy or Pra*n*a.

4. *S*Br. III, ix, 3, 4. SBE. Vol. XXVI, p. 227. Soma is Mind energy akin to the Heart (See p. 374. Cf. note 1 above).

5. *S*Br. III, ix, 4, 2; IV, i, 4, 8; SBE. Vol. XXVI, pp. 239, 271. According to the V*r*itra idea, as already explained, the universe is characterised by electric energy and is devoid of speed (See p. 304; p. 305, note 2). Soma also represents Mind or electric energy associated only with the senses of knowledge, that is, devoid of speed or change of place in motion, characteristic of Prak*r*itic Ether: hence the two are identified. It is only when Soma is purified that he is linked up with the senses of action, corresponding to Prak*r*itic Ether or speed, and helps Indra to "slay" the Dragon.

6. *S*Br. III, ix, 4, 23; SBE. Vol. XXVI, p. 246. Cf. p. 377, note 6.

7. *S*Br. III, ix, 3, 3; SBE. Vol. XXVI, p. 227. The Kshatriya caste refers to Mind energy (See p. 284).

8. *S*Br. III, iii, 4, 7; SBE. XXVol. VI, p. 77. Cf. p. 377.

a falcon[1]; and is pressed with stones[2]. He is the lord of trees[3]; a leader of Maruts[4]; and is associated with Rudra[5]. He is the nectar of immortality[6]; is collected by the cows[7]; is the seed of the vigorous steed[8]; and all the gods[9] and waters[10] delight to partake of the divine juice. He is brought by Agni to the sacrifice[11]; and with his aid Indra[12] and the gods[13] succeed in slaying V*r*itra[14].

VII. RUDRA.

Soma, as we have explained, represents the energy of the Mind in association with Purushic Ether or the senses of knowledge; and it is only when he is purified that he comprehends Prak*r*itic Ether or the senses of action. This defect in the original idea of Soma is remedied in Rudra

1. SBr. III, iii, 4, 15; SBE. Vol. XXVI, p. 80. Cf. p. 376.
2. SBr. I, i, 4, 7; SBE. Vol. XII, p. 26. Cf. p. 378.
3. SBr. VIII, iv, 3, 17; SBE. Vol. XLIII, p. 76. Cf. p. 377, note 1.
4. Chh. Up. III, ix, 1; SBE. Vol. I, p. 42. Maruts represent the twofold character of Ether (See p. 356, note 10).
5. SBr. V, iii, 2, 1–2; SBE. Vol. XLI, p. 65. Cf. p. 371. See Rudra below.
6. SBr. IX, iv, 4, 8; Vol. XLIII, p. 251.
7. SBr. I, vi, 4, 6; SBE. Vol. XII, p. 177. The cow refers to the senses of knowledge, associated with Soma.
8. SBr. XIII, v, 2, 21; SBE. Vol. XLIV, p. 390. The steed refers to the senses of action, and the Mind (Soma) is their seed or origin.
9. SBr. I, vi, 4, 5; SBE. Vol. XII, p. 177.
10. SBr. I, i, 3, 7; SBE. Vol. XII, p. 21. Cf. p. 380, notes 1 and 6.
11. SBr. I, iv, 2, 16; SBE. Vol. XII, p. 118. Sacrifice refers to the creative union of the senses of knowledge and action. See p. 400, note 1.
12. SBr. I, vi, 4, 12; SBE. Vol. XII, p. 180.
13. SBr. II, v, 4, 4; SBE. Vol. XII, p. 418.
14. Cf. pp. 309–311.

(R, u, d, ra), meaning, He who gives (d) Mind energy (r)[1] in association with Purushic (u) and Prak*r*itic Ether (ra).

Figure of Rudra. There is no reference in the Vedas to Rudra as presiding over any particular region; but as Vedic thought is carried forward and explained in post-Vedic literature, we are told in the *S*atapatha Br*a*hma*n*a that, like Soma, he is the lord of the northern region[2]. The following figure would accordingly represent Rudra.

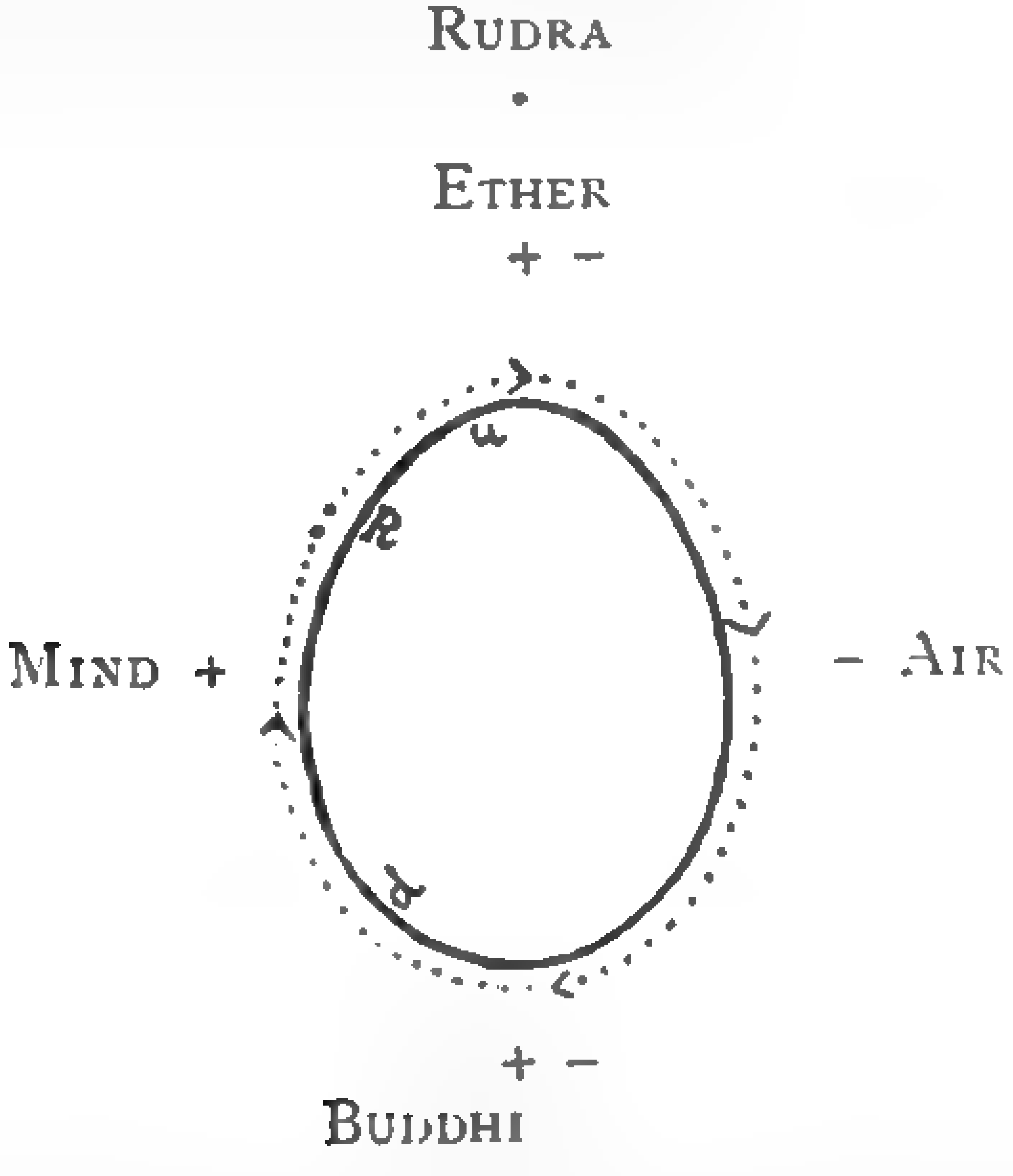

Fig. 42.

Significance of the Figure. We see from the figure that the position of Rudra in relation to the Golden Egg is identical to that of Soma; and as Soma represents Mind energy, situated above Ether, so does Rudra; but whereas the line of Soma's name extends from the region of the Mind (s) to that of Purushic Ether (u and m), that of Rudra, commencing and ending with the letter r, includes the whole of the Golden Egg.

1. The letter r represents also the Mind. See p. 230, note 3. Cf. p. 305, note 2.

2. SBr. II, vi, 2, 5; SBE Vol. XII, p. 438.

This would imply (1) that Rudra presides over the whole universe, and (2) that the universe consists of Ether and the elements, for it is the elements alone over which the Mind (Rudra) can preside. Thus by linking together the two aspects of Ether, the Rudra-idea removes one defect; but it introduces another and a more serious one, *viz.*, that the universe consists of Ether and the elements[1].

NAME RUDRA. But inasmuch as Rudra refers to Mind in association with the twofold character of Ether, and a number of gods do the same, they are called by the same name. Thus Agni, who represents Buddhi (a) and Mind (i) in association with Purushic Ether (g and n) is called Rudra[2]; the two A*s*vins are called Rudras too[3], and so are Mitra-Varu*n*a[4] and Maruts[5].

RUDRA AND SOMA. We have shown that with all the difference between Rudra and Soma, there is a great deal in common between them, and so they are associated together in some Vedic hymns[6]. They are both connected with horses and cows; are lords of sacrifice and balmy medicines[7]; and

1. It has been observed that Rudra and R*a*va*n*a are associated together and derived from the same root, ru, to weep (See p. 374, note 1), and the form of Lank*a*, the kingdom of R*a*va*n*a, corresponds to that of the Golden Egg in relation to Rudra or Soma (See Fig. 35, p. 332). The connection between Rudra and R*a*va*n*a implies that according to the latter too the universe consists of Ether and the elements, and this is at the foundation of the S*a*nkhya system of thought (Cf. p. 95), and it is with this idea that R*a*ma has to fight (Cf. p. 334).

2. RV. III, ii, 5.

3. RV. I, clviii, 1.

4. RV. V, lxx, 3.

5. RV. I, xxxviii, 7.

6. RV. VI, 74, etc.

7. RV. I, xliii. Horses and Cows refer to the senses of knowledge and action; and sacrifice to their creative union. Mind energy has medicinal properties. (See pp. 163–168).

armed with thunder[1]; and Rudra is the father[2] and Soma the leader of the Marut hosts.

RUDRA IN POST-VEDIC LITERATURE.

The idea of Rudra in post-Vedic literature is the same as in the Vedas. He is the lord of the northern region[3]; gives birth to Hira*n*yagarbha or the Golden Egg[4]; and is a creator of the world[5]. He is the lord of beasts[6]; a dweller in the mountains[7]; and the sovereign of Tamas[8] and the terrestrial world[9]. He is identified with breath or Pr*an*a[10]; is Kshatra

1. RV. II, xxxiii, 3. Thunder is Mind energy.

2. RV. I, cxiv, 6. Maruts refer to the twofold character of Ether. Cf. p. 388, note 4.

3. *S*Br. II, vi, 2, 5; XIV, ii, 2, 38; SBE. Vol. XII. p. 438; Vol. XLIV p. 488.

4. *S*vet. Up. III, 4; SBE. Vol. XV, p. 245. This agrees with the line of Rudra's name encircling the whole Golden Egg.

5. *S*vet. Up. III, 2; SBE. Vol. XV. p. 244. See previous note.

6. *S*Br. I, vii, 4, 12; SBE. Vol. XII, p. 212. Rudra is called Pasupati or lord of cattle; but the word Pasu (Pa, s, u,) really means Purushic (s) and (u stands for the conjunction, and; Monier William's Dictionary p. 171) Prakritic Ether (pa) (Cf. p. 362, note 1, for the distinction between the letters s and p.) As Pasu means Purushic and Prak*r*itic Ether, it is easy to understand why Rudra is its lord.

7. *S*vet. Up. III, 5; SBE. Vol. XV, p. 245. The idea of mountain is the same as in the case of Soma. The same is implied by P*a*rvat*i*, the consort of *S*iva, another name of Rudra. Cf. pp. 208, 214, 258.

8. Mait. Br. Up. V, 2; SBE. Vol. XV, p. 304. Tamas includes the twofold character of Ether and the elements. See Fig. 16, p. 80.

9. *S*Br. IX, i, 1, 11; SBE. Vol. XLIII, p. 158. The terrestrial world or our planet Earth includes Ether and the elements.

10. Prasna Up. II, 9; SBE. Vol. XV, p. 275. Pr*an*a or breath is associated with the Mind. See p. 152, note 2.

or the ruling caste[1], and was originally Manyu[2]. There are eleven Rudras[3], explained as the ten senses and the Mind[4]; and he is a divine physician[5], worshipped in company with Soma[6], and associated with Agni[7]. *S*iva is his more auspicious name[8],—the lord who creates the elements[9],—and has the Bull for his vehicle or sign[10].

VIII. VARU*N*A.

FROM KNOWN TO UNKNOWN. We have examined Ether in the light of its twofold character and the senses of knowledge and action, in Heaven and Earth and the two A*s*vins; and we have seen how Soma and Rudra represent Mind energy in association with Purushic Ether and the senses of knowledge and action respectively. In our study of life from the known to the unknown or from the lower to the higher, we have to proceed from Ether to Mind and thence to Buddhi and the Heart; and we have examined Buddhi in relation to Purushic Ether in Agni, and to Prak*r*itic Ether in Indra. After Buddhi, the highest of the manifest, we pass on

1. *S*Br. IX, i, 1, 15; SBE. Vol. XLIII, p. 159. Cf. p. 387 note 7. The Rudras, or those who are born of Rudra, *viz.* the ten senses, are spoken of as Vis, related to Ether (See p. 284).

2. *S*Br. IX, i, 1, 6, SBE. Vol. XLIII, p. 157. Manyu means the Mind (See Monier William's Dictionary, p. 786).

3. *S*Br. VI, i, 2, 7; SBE. Vol. XLI, p. 149.

4. Brih. Up. III, ix, 4; SBE. Vol. XV, p. 141, note 1.

5. *S*Br. IX, i, 1. SBE. Vol. XLIII, p. 151. Cf. p. 390, note 7.

6. *S*Br. III, iv, 2, 1; SBE. Vol. XXVI, p. 93. *S*Br. V, iii, 2, 1-2; SBE. Vol. XLI, p. 65.

7. *S*Br. V, ii, 4, 13; SBE. Vol. XLI, p. 51.

8. *S*vet. Up. IV, 14; SBE. Vol. XV, p. 252.

9. *S*vet. Up. V, 14; SBE. Vol. XV, p. 259. The elements are created out of the Mind.

10. The bull or cow refers to Ether as already explained.

to the great unmanifest, the energy of the Heart; and the three different ways in which it may be considered, *viz.*, as Prak*r*itic, Purushic, or both Purushic and Prak*r*itic, are personified in Varu*n*a, Vish*n*u, and V*a*yu or V*a*ta.

FIGURE OF VARUNA: REGENT OF WESTERN REGION. Varu*n*a is said to be the lord of the western region[1]; and so the point of the Golden Egg must be turned to the west in relation to him. He may, accordingly, be represented as follows :—

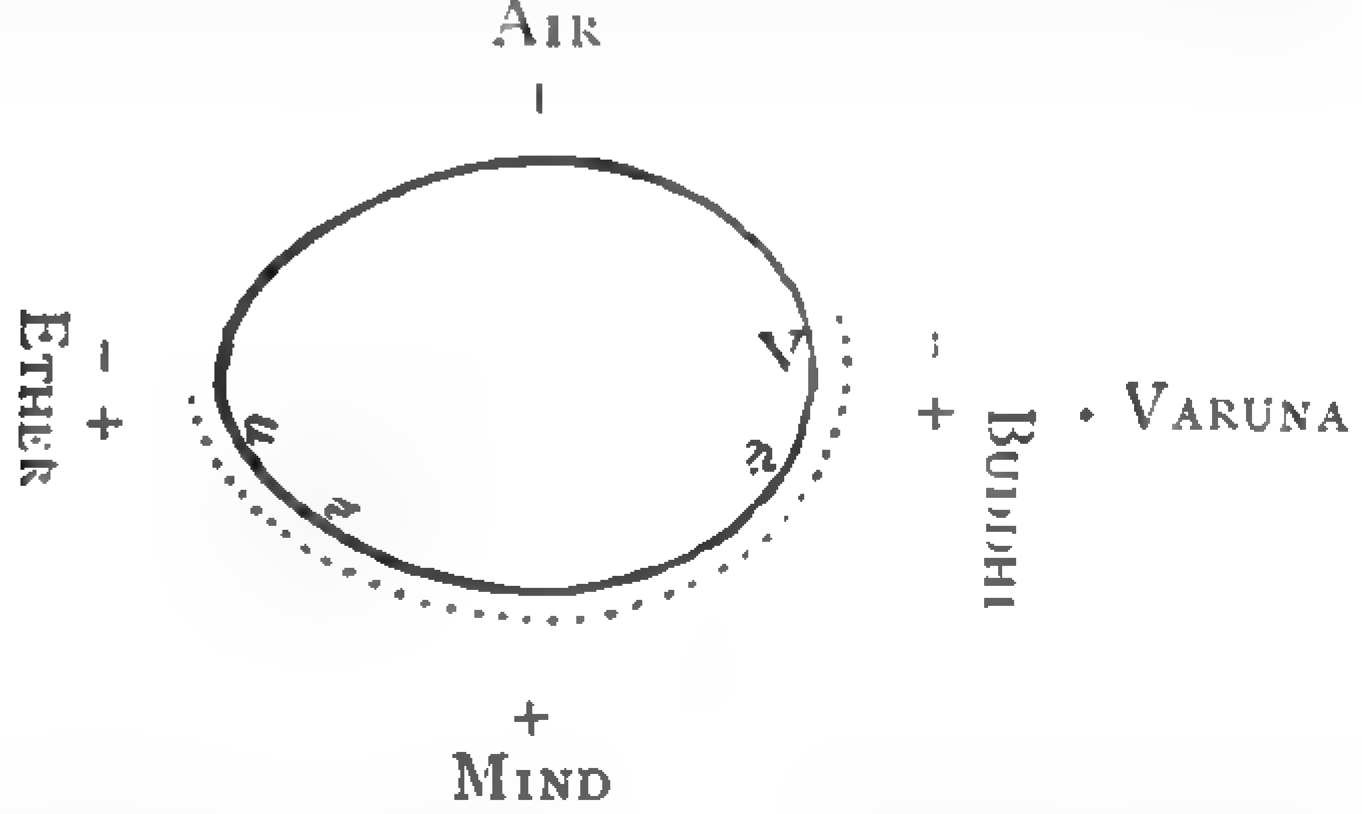

Fig. 43.

SIGNIFICANCE OF THE FIGURE. It will be noticed that the only place that can be assigned to Varu*n*a is to the right (or east) of the Golden Egg; and as that is one degree higher than Buddhi, facing him, he represents the energy of the Heart. As Purusha lies either to the north or the east of Prak*r*iti[2], the only other place that could be assigned to him would be to the north of or over the region of Air; and he would represent Ether in that case. But as the energy of life is electric or super-electric, and flows down from a higher to a lower potential in the direction of the hands of the clock, the energy of Ether must flow down to Buddhi in that case, which is impossible[3]. Thus the only place that can be assigned to Varu*n*a is to the right side of the Golden Egg, according to which he represents the energy of the Heart.

1. WYV. XV, 12.
2. See p. 42.
3. Cf. p. 77.

MEANING OF VARUNA. As we shall see, the idea of Heart energy is expressed in his very name. According to our letter analysis Varu*n*a may be resolved into Va, r, u, *n*a, meaning, An energy higher than Buddhi (*n*a)[1] in relation to Prak*r*iti (va), and Purushic (u) and Prak*r*itic Ether (r). We notice that the line of his name extends from Prak*r*iti (or Water, va) to Purushic Ether (u), thus expressing the relation of Purusha (or the Purushic half of the Golden Egg) to Prak*r*iti.

DEFECT IN THE VARUNA IDEA. While Varu*n*a, as representing the Heart, marks an improvement on the previous conceptions with regard to the original cause of the universe, we notice from his figure that the Prak*r*itic or negative half of the Golden Egg lies *over* the Purushic or positive, and that vitiates the whole idea; for the place of Purusha, whether outside or in the Golden Egg, must be either above or on the right side of Prak*r*iti, and never below or on the left. But as this is reversed in connection with Varu*n*a, his idea is incomplete and his Purushic character defective; and he may rather be identified with Prak*r*iti, and would represent Heart energy as Prak*r*itic and not Purushic.

VARUNA IN THE VEDAS. As we have seen from the letters composing his name, Varu*n*a refers to Prak*r*iti (va), Heart energy (*n*a), and Purushic (u) and Prak*r*itic Ether (r); and it will be interesting to see how far this is borne out by his description in the Vedas.

VARUNA AND PRAKRITI. As Varu*n*a refers to Prak*r*iti, symbolised as water, he is spoken of as the Ocean[2], and the Sovran of the Sea[3]. He is the lord of *Maya*[4], dwells at the

1. The letter *n* (a), assigned to the region of Buddhi, signifies strength in a special manner (See p. 255, note 4), and so represents an energy stronger or higher than Buddhi, and that is the Heart.

2. RV. VIII, xli, 8.

3. RV. I, xxv, 7.

4. RV. V, lxxxv, 5, 6. *Maya* is characteristic of both Purusha and Prak*r*iti.

rivers' source[1], and by his command the waters run and cease not from flowing[2]. But as the idea of Prak*r*iti cannot satisfy the mind, his worshipper, though standing in the midst of water, is thirsty still[3].

VARUNA AND HEART. As Varu*n*a refers to the energy of the Heart, he is called an Asura[4], which, as already explained, refers to the energy of the Heart[5]; he puts intellect in the hearts[6]; the wind, his breath, sounds through the regions[7]; he knows the motions of the twelve months and the thirteenth[8], as well as the pathway of the wind[9]; he is a thunderer[10]; he is surrounded by his Seven Sisters[11], and rules over the seven as king[12].

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1. RV. VIII, xli, 2.
2. RV. II, xxviii, 4.
3. RV. VII, lxxxix, 4.
4. RV. I, xxiv, 14.
5. See pp. 329–330.
6. RV. V, lxxxv, 2.
7. RV. VII, lxxxvii, 2. In the text the word for breath is *Atman*, and for wind *Vata*, referring to Heart energy, as *Atman*, in association with wind or Air. Cf. p. 152.
8. RV. I, xxv, 8. The number 13 refers to the Heart as both Purushic and Prak*r*itic. Cf. pp. 199–200.
9. RV. I, xxv, 9. Wind is associated with Heart energy. Cf. p. 152. See note 7 above.
10. RV. VII, lxxxix, 2. Thunder is Mind energy akin to the Heart. Cf. pp. 42–43.
11. RV. VIII, xli, 2. The seven are Buddhi, Mind, and the five elements, which may be regarded as sisters of the Heart as creative energies, over which the Heart may be said to rule.
12. RV. VIII, xli, 9. See previous note.

VARUNA AND PURUSHIC AND PRAKRITIC ETHER. As Varu*n*a is associated with both Purushic (u) and Prak*r*itic Ether (r), he is said to be a Bull[1], and he puts milk in cows and vigorous speed in horses[2]. He is the king of both Heaven and Earth[3]; but as the idea of sacrifice, which alone can transform Prak*r*itic action into Purushic and creative and link together the two world-halves, is lacking in him, he stays them asunder[4] and pillars them apart[5]; and by his decree they stand parted each from each[6].

VARUNA AND INDRA. Reference has been made to the association of Indra and Varu*n*a, and the connection between the two, their friendship as well as rivalry have already been explained[7]. A number of Vedic hymns are addressed jointly to them[8]; they are friends[9], drink Soma together[10], and together they slay V*r*itra[11]; they are lords of Heaven and Earth[12], pierce the fountains of the floods[13], and hurl their flashing bolt of thunder[14]; and one of them is called a Monarch and the other an Autocrat[15].

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1. RV. VII, lxxxviii, 1. Bull or cow refers to Purushic Ether.
2. RV. V, lxxxv, 2. Cows refer to Purushic and horses to Prak*r*itic Ether.
3. RV. I, xxv, 20. Heaven and Earth refer to the twofold character of Ether.
4. RV. VII, lxxxvi, 1. Cf. p. 400, note 1.
5. RV. VIII, xli, 10.
6. See p. 351, note 2.
7. See pp. 350–351.
8. RV. VII, lxxxii–lxxxv, etc.
9. RV. VI, xli, 3.
10. RV. VI, lxviii, 10.
11. RV. VI, lxviii, 2.
12. RV. VII, lxxxiii, 5.
13. RV. VII, lxxxii, 3.
14. RV. VI, xli, 4.
15. RV. VII, lxxxii, 2.

VARUNA IN POST-VEDIC LITERATURE. The post-Vedic idea of Varu*n*a follows the line of Vedic thought. He is the deity of the western region[1], and is created along with Water by the Mind of the Supreme Purusha; and as far as Water reaches and as far as Varu*n*a reaches, so far does this world extend[2]. He lays wisdom in our hearts[3]; is identified with Soma[4]; belongs to the Kshatriya caste[5]; and leads the gods in their fight with V*r*itra[6]. He is connected with horses[7]; is friendly to our planet Earth[8]; and bears his noose, with which he binds, and which injures not[9].

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1. B*r*ih. Up. III, ix, 22; SBE. Vol. XV, p. 147.

2. Ait. *A*r. Up. II, i, 7, 7; SBE. Vol. I, p. 212. Water, symbolising Prak*r*iti, is here almost identified with Varu*n*a. The Mind of the Supreme Purusha (Manas) is identified with Heart energy, for the two are akin.

3. *S*Br. III, iii, 4, 7; SBE. Vol. XXVI, p. 77.

4. *S*Br. III, iii, 4, 25, note 3. Soma is associated with Heart energy, and the letter s in his name refers to the Heart (See p. 373, note 2). Hence he is identified with Varu*n*a.

5. *S*Br. II, v, 2, 6, 35; SBE. Vol. XII, pp. 393, 401.

6. *S*Br. II, vi, 4, 3; SBE. Vol. XII, p. 449.

7. *S*Br. VII, v, 2, 18; SBE. Vol. XLI, p. 405. The horse refers to the senses, associated with Ether; and Varu*n*a too is connected with the twofold character of the element.

8. *S*Br. V, iv, 3, 20; SBE. Vol. XLI, p. 103. Our planet Earth refers to Prak*r*itic Ether and the elements; and Varu*n*a is associated with the former. Hence he is friendly to Prak*r*itic Ether or P*r*ithv*i* our planet.

9. *S*Br. III, vii, 4, 1; SBE. Vol. XXVI, p. 181. The word for noose in the text is *Pasa* (*S*Br. I, iii, 1, 14; SBE. Vol. XII, p. 72, note 3); and it may be resolved into P, *a*, *sa*, meaning, Prak*r*itic Ether (p) leading to (*a*) Purushic Ether (*s*). The idea of *Pasa*, therefore, is similar to that of *Pasu* in the case of Rudra (See p. 391, note 6), signifying the association of Purushic and Prak*r*itic Ether. The significance of the letters p and *s* has already been explained (See p. 362, note 1).

IX. VISH*N*U.

We have observed that Heart energy may be considered from three points of view, as Prak*r*itic, Purushic, or both Purushic and Prak*r*itic. Of these Varu*n*a represents the first, and the second we have in Vish*n*u; while V*a*yu or V*a*ta personifies the last. We have examined the idea of Varu*n*a, and may now pass on to that of Vish*n*u, after which we shall consider V*a*yu or V*a*ta.

FIGURE OF VISHNU: REGENT OF DHRUVA REGION. Vish*n*u is said to be the lord of the Dhruva region[1]; and the word Dhruva is usually interpreted to mean, Firm-set. But Dhruva is also the name of the Polar star or the Celestial Pole[2]; and it is in the light of this that we have to understand the idea of Vish*n*u; and so the Golden Egg must be turned towards the north polar region to indicate the place of his rule. The following figure will, accordingly, represent Vish*n*u.

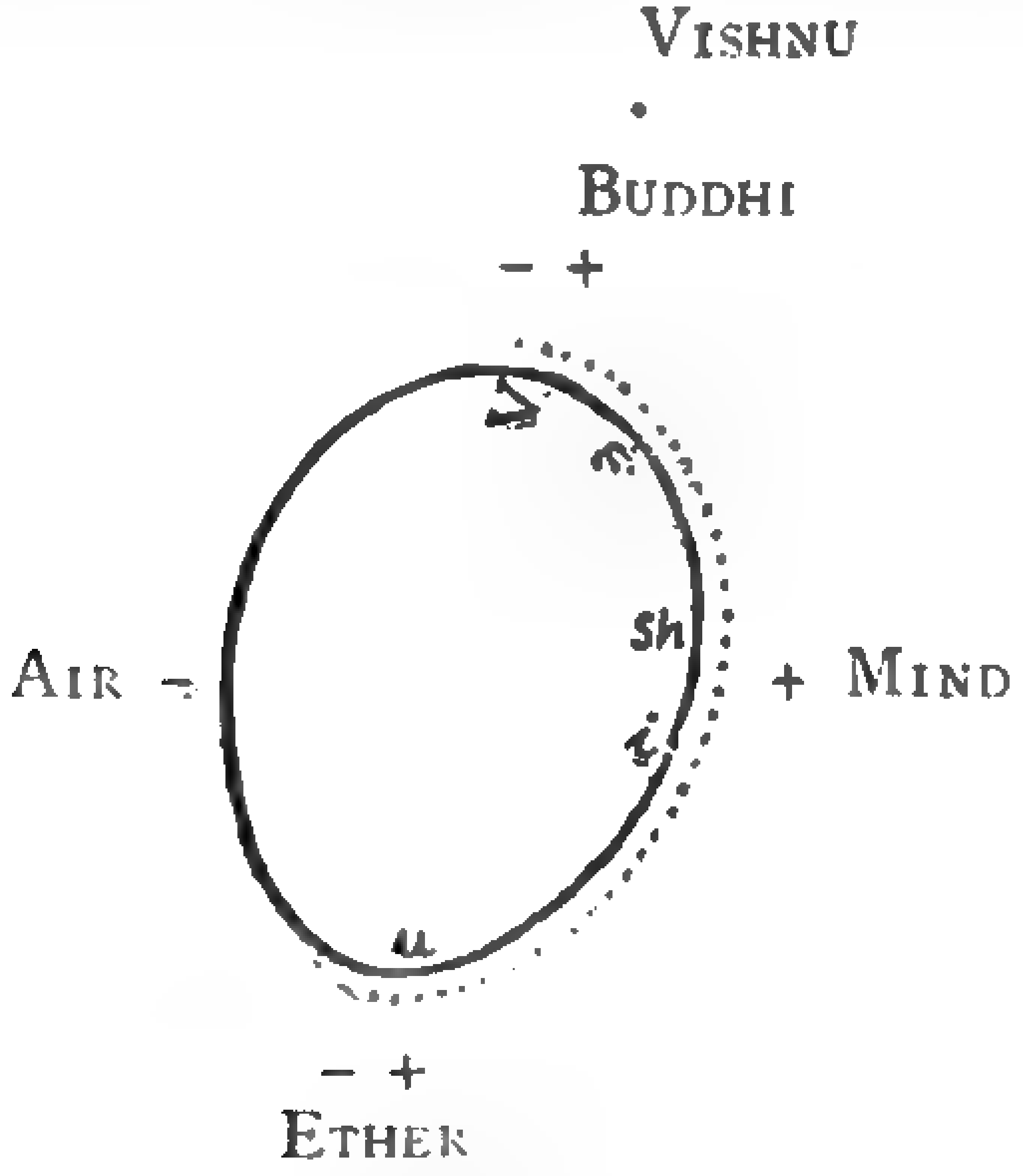

Fig. 44.

SIGNIFICANCE OF THE FIGURE. It will be noticed that the position of the Golden Egg corresponds to the verse in the

1. AV. III, xxvii, 5; XII, iii, 59.

2. Monier William's Dictionary, p. 521.

Vedas[1], referring to the Bowl with its mouth inclined and bottom upward; and its axis is inclined like that of our planet Earth, causing the changes of night and day as well as the seasons of the year. Further, we see that it is like the Drum of Mah*a*deva in action[2], whose play is said to produce the notes which constitute the letters of the Sansk*r*it alphabet, in harmony with the vibrations of the universe. Again, as secondary meanings are generally related to the original conception of words[3], the two meanings of Dhruva, firm-set and Polar region, are connected together, implying that the idea of the inclination of the world towards the Polar region is firm-set, based on the highest authority and the most scientific one; and Vish*n*u as its regent represents the most correct theory of the creation of the universe.

Meaning of Vishnu. According to our letter analysis Vish*n*u may be resolved into V, i, sh, *n*, u, and would mean, Heart energy (*n*) in relation to (i)[4] Prak*r*iti (v), Mind (sh, letter No. 6), and Purushic Ether (u). It will be noticed from the figure that Vish*n*u, placed to the north of the region of Buddhi, represents Heart energy, one degree higher than Buddhi, and this is indicated by the *n* in his name; and his line extends from Water or Prak*r*iti (v) to Purushic Ether (u). He represents, therefore, the relation of Purusha, conceived as Heart energy, to Prak*r*iti (v); and inasmuch all letters of his name, except v, are Purushic, he may be said to represent Heart energy as purely Purushic in character. In the case of Varu*n*a, whose line of name is the same as Vish*n*u's, we noticed that, because the negative or Prak*r*itic half of the Golden Egg was placed above the positive or Purushic, Heart energy was conceived as Prak*r*itic; and there was a further reference to Prak*r*itic Ether, indicated by the letter r, in his

1. AV. X, viii, 9. See Fig. 17, p. 104.

2. See Fig. 27, p. 181.

3. See p. 260.

4. One of the many meanings of i is, to go to (Monier William's Dictionary, p. 163).

name. In the case of Vish*n*u, on the other hand, we get the most scientific position of the Golden Egg as well as the correct direction of the flow of its electric or super-electric energy; and there is no reference even to Prak*r*itic Ether in his name. Accordingly Vish*n*u may be said to represent Heart energy as purely Purushic in relation to Prak*r*iti (v).

DEFECT IN THE VISHNU IDEA. But this absence of reference to Prak*r*itic Ether, while emphasising his Purushic character, constitutes a defect in the idea of Vish*n*u, even as it did in that of Soma; and as the latter had to be "purified" to be made complete, the idea of Vish*n*u is perfected through his three great steps. But inasmuch as there is no reference to Prak*r*itic Ether in his original conception, the two world-halves, as in the case of Varu*n*a, but for a different reason[1], remain separate so far as he is concerned; and so he is said to stay them asunder and apart[2].

THREE STEPS OF VISHNU. We have said that the defect in Vish*n*u's conception is removed by means of the idea of his three great steps, within which all creatures have their habitation[3]. In this connection we have pointed out[4] that the number three

1. Varu*n*a separates the two world-halves because he represents Heart energy as purely Prak*r*itic; while Vish*n*u does so because he represents it as purely Purushic. As we have seen, it is only when the Purushic and Prak*r*itic counterparts of the universe are brought together in sacrifice, which transforms Prak*r*itic action into Purushic or creative, that we get the union of the two world-halves, as in the case of Indra, Soma, and the two Asvins. In this connection it may be of interest to note that the Sanskrit word for Sacrifice is Yajna (Ya, j-na), where j and na form a conjunct consonant, signifying the union of the two. As these letters are assigned to Prak*r*itic and Purushic Ether respectively, (See Fig. 20, p. 185), Yajna expresses the union of the twofold character of Ether as Purushic or creative; and the idea of Purushic character is signified by ya (he who), for the letter y (a) is assigned to the region of Buddhi, the great Purushic energy, devoid of duality (Cf. p. 85. See p. 337, note 5, for the significance of the letter y in Yaksha).

2. RV. VII xcix, 3; WYV. V, 16.

3. RV. I, cliv, 2.

4. See p. 197.

refers to Ether (both Purushic and Prakritic) and the three Gunas; and the three steps of Vishnu are to be understood in this light. The Sanskrit expression in the context is Tripada; and it will be noticed that its principal letters, t, r, p, all refer to Prakritic Ether; and the word, when analysed into T, r, i, pa, da, means, Giving (da) Prakritic Ether (t, r, pa) in relation to the Mind (i).

VISHNU IN THE VEDAS. Thus it is easy to understand why Vishnu is called a Bull, dwelling on the mountains[1]; for the cow or bull refers to Purushic Ether, and a mountain (Giri or gir) to the union of the Purushic and Prakritic counterparts of that element[2]. For the same reason he is admired for his deeds[3]; is borne by noble steeds[4]; and brings down both Parents (Heaven and Earth) to share the genial flow of Soma[5]. He is fed on clarified butter or *ghee*[6]; is called

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1. RV. I, cliv, 2-3.

2. Cf. p. 377, note 5.

3. RV. I, cliv, 2. Deeds refer to the senses of Action or Prakritic Ether. As the idea of sacrifice or creative action is not particularly emphasised in Vishnu, as in the case of Indra, he does not link together the two world-halves. (See p. 400, note 2). As will presently be shown, the deeds of Vishnu are generally performed in Indra's company.

4. RV. I, clv, 1. The horse refers to Ether, and particularly Prakritic Ether, or the senses of action.

5. RV. I, clv, 3. Heaven and Earth refer to the twofold character of Ether, and Soma is Mind energy; and both these are referred to in Vishnu.

6. RV. I, clvi, 1. Clarified butter or *ghee* refers to Prakritic Ether.

*S*ipivish*t*a[1]; and Maruts are his band[2]. He has Aditi for his consort[3]; he is the Ancient and the Last[4]; the primeval germ of order from his birth[5]; and sovran Varu*n*a and both A*s*vins wait on him[6].

VISHNU AND VARUNA. The connection between Vish*n*u and Varu*n*a has already been pointed out and explained[7]. Both of them represent Heart energy, the one as Purushic and the other as Prak*r*itic.

VISHNU AND INDRA. The connection between Indra and Vish*n*u is a more intimate one. Indra is a Buddhi god, associated with the Mind and the senses of action, which

1. RV. VII, xcix, 7; c, 5–7. The meaning of *S*ipivish*t*a has never been explained. It means, Pervading (Vish*t*a) *S*ipi; and *s*ipi may be analysed into *s*, i, p, i, and would mean, Purushic Ether (*s*) associated with (i) Prak*r*itic Ether (p) and Mind (i). (For the first meaning of i see p. 399 note 4). *S*ipivish*t*a means, therefore, Pervading Purushic and Prak*r*itic Ether in association with the Mind; and this agrees with the idea of Vish*n*u. It may be of interest to note that *S*ipi is identified with Pasu (See Monier William's Dictionary, p. 1072), and this word, as has been explained, refers to Purushic and Prak*r*itic Ether (See p. 391, note 6).

2. RV. VIII, xx, 3. Maruts, as will be explained in the course of these pages, refer to Purushic and Prak*r*itic Ether in association with the Mind. All the letters composing the name, M (a), r, u, t signify this twofold character of Ether, and the letter r refers also to Mind energy, as it belongs to its region.

3. WYV. XXIX, 60. Aditi, as has been explained (See p. 342, note 1), refers to our planet Earth, consisting of Prak*r*itic Ether and the other elements; and as the latter is identified with Prak*r*iti, she is the consort of Vish*n*u. This explains the relation between Purusha (Vish*n*u) and Prak*r*iti: Prak*r*iti is the consort of Purusha.

4. RV. I, clvi, 2.

5. RV. I, clvi, 3.

6. RV. I, clvi, 4.

7. See pp. 393, 398.

include those of knowledge too; and he is connected also with the energy of the Heart; while Vish*n*u is the deity of the Heart, associated with Prak*r*iti. Mind. and the senses of knowledge which cannot be separated from those of action. In Indra there is an indirect reference to Heart energy and the senses of knowledge; while in Vish*n*u the indirect reference is to Buddhi and the senses of action. Thus the chief difference between them relates to the position of the universe in relation to Purusha; and in the case of Indra we see that it is vertical[1], and in that of Vish*n*u inclined; and it is for this reason that Indra desires to issue forth from the side obliquely[2], and is with difficulty prevailed upon by his dying mother to desist: and this preserves the difference between the two[3].

Thus Vish*n*u and Indra are friendly gods[4]; wonder-workers[5]; sharers of the banquet; riding together their foe-conquering horses[6]; and together they quaff the pressed Soma's juice[7]; and Indra leagued with Vish*n*u slew V*r*itra, the Dragon[8]; and Vish*n*u, through Indra's energy, strode his three great steps[9].

VISHNU AND SOMA. The idea of Soma, as representing Mind energy, akin to the Heart, associated with the senses of knowledge and purified through the senses of

1. See Fig. 36, p. 339.

2. RV. IV, xviii, 2.

3. See pp. 351–352.

4. RV. I, clvi, 4.

5. RV. VI, lxix, 7.

6. RV. VI, lxix, 4.

7. RV. II, xxii, 1.

8. RV. VI, xx, 2.

9. RV. VIII, xii, 27. The three steps refer to Prak*r*itic Ether or the senses of action, with which Indra is particularly associated.

action, has already been explained; and it will be seen that there is a great deal in common between Vish*n*u and Soma. Accordingly Vish*n*u is spoken of as the saviour of Soma[1]; and the sweet Soma juice flows to him[2]; and he protects the Soma oblation[3]; and drinks the divine draught with Indra, his friend[4].

VISHNU IN POST-VEDIC LITERATURE: INCARNATIONS OF VISHNU: KRISHNA. The idea of Vish*n*u in post-Vedic literature follows the lines of Vedic thought. In this connection we have already referred to his ten incarnations, and shown that they represent different theories of creation in the light of its most scientific conception, *viz.*, Vish*n*u; and of these K*r*ish*n*a is regarded as most perfect and complete[5].

FIGURE OF KRISHNA. As Vedic thought is carried forward and explained in post-Vedic literature, it will be interesting to examine the idea of K*r*ish*n*a in the light of our method of interpretation. According to our analysis K*r*ish*n*a may be resolved into K, *r*i, sh, *n* (a); and an examination of the line of his name, according to our diagram of the alphabet, will show that it embraces the whole of the Golden Egg.

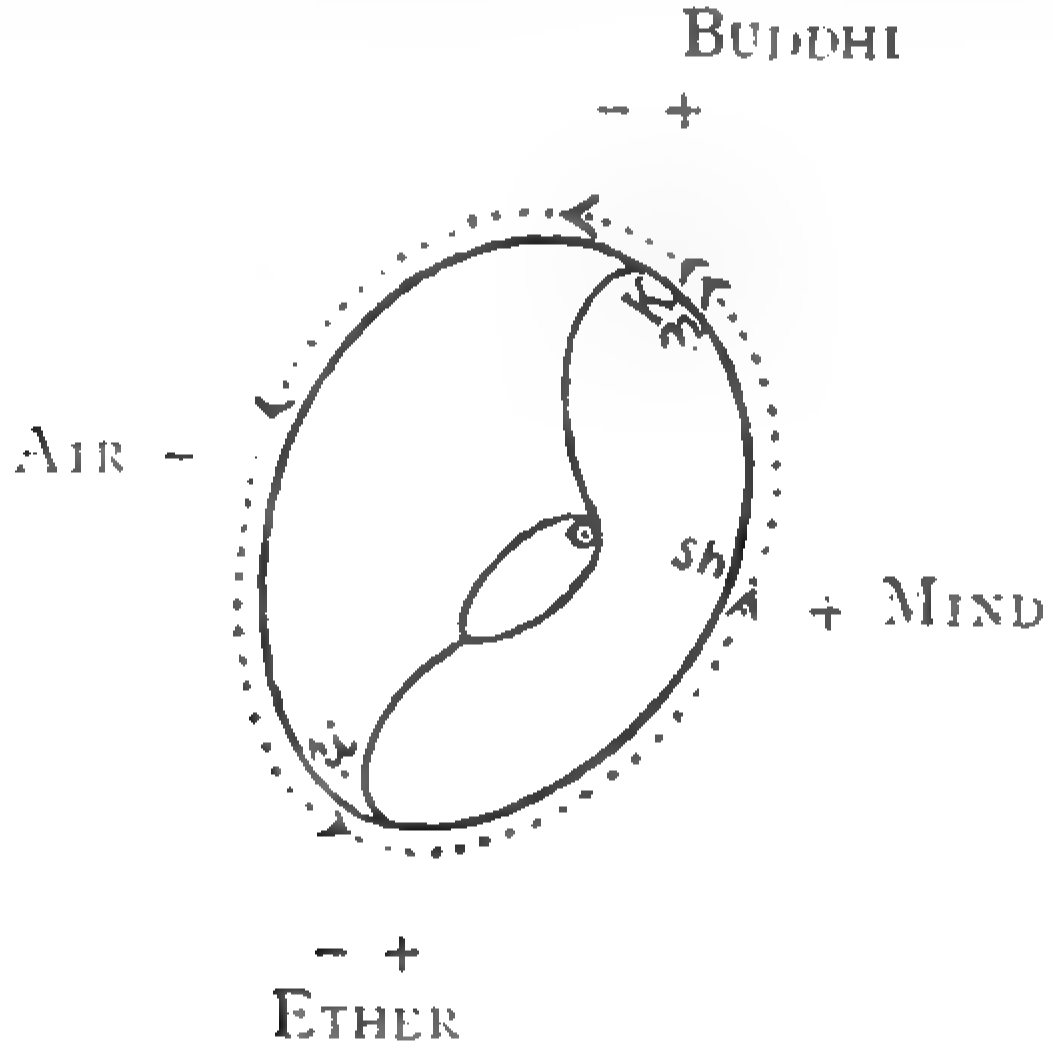

Fig. 45.

1. RV. I, lxxxv, 7.
2. RV. IX, lvi, 4.
3. WYV. I, 4.
4. SV. II, vi, iii, 18, 1.
5. See pp. 127–133.

SIGNIFICANCE OF THE FIGURE. It will be noticed that if we start from K (the first letter in our diagram) and proceed from the Prak*r*itic or left side of the ellipse to *r*i (indicating Prak*r*itic Ether), and pass on to sh, and end with *n* (a) (the second letter in our diagram), we shall embrace the whole of the Golden Egg; and so the idea of K*r*ish*n*a, as a complete incarnation of Vish*n*u and comprehending the whole universe, is expressed in his very name.

In this connection a question might be asked, Why should we, in sketching K*r*ish*n*a's line of name, proceed from left to right or Prak*r*iti to Purusha, and not from right to left or Purusha to Prak*r*iti, as in the case of other gods? The reply to this is a simple one: In our examination of the idea of the universe we have seen that we have to proceed from the Known to the Unknown, or from Prak*r*iti to Purusha; and this is the significance of the method of writing from left to right in Sansk*r*it, which is conceived as a picture of Brahm*and*a or the manifest universe[1]. Further, we notice that in the case of other gods Purusha is placed outside Prak*r*iti, either to the east or the north; and as the current of life is electric or super-electric, and flows down in the direction of the hands of the clock, it must pass from the Purushic to the Prak*r*itic side. But in the case of K*r*ish*n*a Purusha is placed *within* and not without Prak*r*iti, and seated in the Heart; and in this case it is possible for the current of electricity to flow at will either from right to left or left to right[2] as directed; and it is to distinguish between Purusha seated within and seated without Prak*r*iti that we move from left to right in the case of K*r*ish*n*a, and from right to left in the case of the other gods. In K*r*ish*n*a, as a complete incarnation of Vish*n*u, emphasis is accordingly laid on Prak*r*iti as leading to the knowledge of Purusha, and it is for this reason that he is represented as dark, that being the

1. See pp. 236–237.

2. If the Ether of the Heart or nucleus of the Cell be compared to an electric battery, the current can be directed at will either to the right or left of the outer ellipse or the cytoplasm of the cell.

colour of Prak*r*iti, as already explained[1]. Moreover, this signifies that what is Prak*r*iti (dark) is really Purusha (K*r*ish*n*a) himself.

KRISHNA AND RUDRA. We have seen that the line of K*r*ish*n*a's name embraces the whole of the Golden Egg, and so does that of Rudra; and so in post-Vedic literature these two, or Vish*n*u and *S*iva, figure as the great rival gods. The defect in the Rudra idea has already been pointed out; but it would be difficult to find anything seriously lacking in the idea of K*r*ish*n*a, either in respect of the place of Purusha, the position of the Golden Egg, or the direction of the current of energy. In this connection it might be of interest to point out that the only creative energy left out in the K*r*ish*n*a-idea is Purushic Ether; and all the rest, Heart, Buddhi, Mind, and Prak*r*itic Ether are indicated by the letters *n* (a), k, sh, and *r*i in his name. This omission, however, is supplied by the idea of his birth in the Dv*a*para Age which, as has already been explained, refers to Purushic Ether[2].

KRISHNA AND ACTION. The idea of Action is specially emphasised in K*r*ish*n*a, and is indicated by the syllable, K*r*i, meaning, to act, in his name. The association of the letter k with *r*i is significant; and as the former refers to the first creative energy of life, Heart energy, Buddhi, Mind, or Ether[3], it implies that each of them is associated with and completed in Prak*r*itic Ether (*r*i) and refers to Action; and Action, as we shall see, is at the foundation of the whole

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1. See p. 96 for meaning of Tamas or Darkness. The idea of K*r*ish*n*a will again be examined in the story of the Mah*a*bh*a*rata.

2. See p. 128. It is in the light of this that we have to understand the idea of Gop*i*, Gokula, etc. in connection with K*r*ish*n*a. Gop*i* (Ga, u, p, *i*) means Purushic (Ga) and (u) Prak*r*itic Ether (p), conceived as creative (*i* is a sign of the feminine gender and woman is regarded as an instrument of creation). Similarly Gokula means family (kula) of Go or Purushic Ether; and Gop*a*la is protector (p*a*la) of Purushic Ether or the senses of knowledge (Go).

3. See p. 211.

story of the Mahabharata[1], and is specially stressed in the Bhagavad *Gita*.

VISHNU AS DEITY OF FEET. We have observed that the idea of Vishnu in post-Vedic literature follows the lines of Vedic thought. In this connection it may be of interest to note that he is spoken of as the presiding deity of feet, and identified with the power of motion[2]; and it is said that when he was an embryo he was a span long[3]. This is but a different way of describing the inclined position of the universe in connection with Vishnu; for it will be noticed that that is the natural position of the feet or span of the hand. The following figure will illustratethe idea.

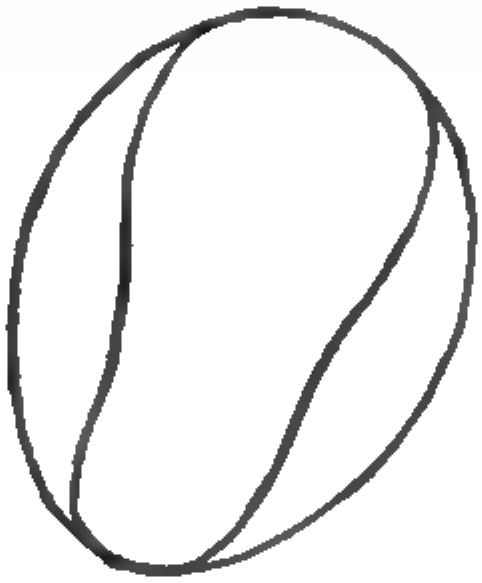

Fig. 46.

1. See p. 337, note 5.

2. Laws of Manu, XII, 121; SBE. Vol. XXV, p. 512; Anugita, Chap. XXVII; SBE. Vol. VIII, p. 338. "Feet, as connected with objects, refer to motion; the presiding deity there is Vishnu."

3. SBr. VI, v, 2, 8; SBE. Vol. XLI, p. 235.

Vishnu is called Sipivishta[1]; he is identified with the Sun[2]; with Soma[3]; and his weapon is the thunderbolt[4]. He is the friend and ally of Indra[5]; is invoked to protect the sacrifice[6]; and Soma libations are poured out to him[7]. Water is his body[8]; he resides in the Ocean of Milk[9]; is seated on Sesha, the Serpent[10]; and embraces the universe in his three

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1. SBr. XII, vi, 1, 12; SBE. Vol. XLIV, p. 207. The idea of Sipivishta has already been explained. See p. 402, note 1.

2. Mait. Br. Up. VI, 17; SBE. Vol. XV, p. 318. The Sun or Buddhi is the first manifest form of Heart-energy (Vishnu); and Buddhi and Heart-energy are often identified. See p. 67, note 3.

3. SBr. III, iii, 4, 21; SBE. Vol. XXVI, pp. 82–83. Soma is Mind energy (akin to the Heart), associated with Purushic Ether; while Vishnu is Heart energy associated with the Mind and Purushic Ether. Hence the two are identified.

4. SBr. III, iv, 4, 14. SBE. Vol. XXVI, p. 108. Thunderbolt is electric energy, referring to the Mind and the Heart.

5. SBr. III, vii, 1, 17; SBE. Vol. XXVI, p. 172.

6. SBr. I, iii, 4, 16; SBE. Vol. XII, p. 94. Sacrifice is creative action. See p. 400, note 1.

7. SBr. IV, ii, 3, 10; SBE. Vol. XXVI, p. 295.

8. Ved. Sut. SBE. Vol. XLVIII, p. 423. Water symbolises Prakriti, and the body is the outer form of a thing; and this explains the connection of Purusha with Prakriti. She is the body or the outer form of Purusha who resides in her heart.

9. Institutes of Vishnu, I, 32; SBE. Vol. VII, p. 6. Milk refers to Purushic Ether or the senses of knowledge, with which Vishnu is associated, and the idea is represented by the letter u in his name.

10. Institutes of Vishnu, I, 40; SBE. Vol. VII, p. 7. The Serpent is the manifest form of the universe (See pp. 113–114; Fig. 19, p. 113); and so the Supreme Purusha lies on Prakriti in her manifest form as a Serpent.

great steps[1]. Again, he is spoken of as the source of the universe[2]; and is the highest Abode[3]. He is the Supreme Soul, pervading the universe, and is the fundamental cause of the creation, sustenance and extinction of everything[4].

VISHNU IN THE MAHABHARATA. The idea of Vish*n*u is given in considerable detail in the Anus*a*sana Parva of the Mah*a*bh*a*rata[5] where, in his thousand names, all that relates to him is described. The whole "story" of the Mah*a*bh*a*rata is but a picture of the universe in the light of the Supreme Purusha, conceived as the energy of the Heart and represented by Vish*n*u or his complete incarnation, K*r*ish*n*a; and so is Vish*n*u spoken of as the centre of the universe, the Soul of all things, and the Lord of the Past, Present, and the Future. He is the presiding deity of the Sun, exists in the form of the Sun, and pours forth heat in the form of the Sun[6]. He transcends the three Gu*n*as or qualities[7]; is the husband of *Sri* or Lakshm*i*[8]; and

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1. *S*Br. I, ix, 3, 8–12; SBE. Vol. XII, pp. 268–270. The idea of the three steps has already been explained.
2. Vish*n*u Pura*n*a, p. 5.
3. Ka*th*a Up. I, iii, 9–11; SBE. Vol XV, p. 13.
4. Vish*n*u Pura*n*a, p. 5.
5. MBh. Anu. P. XIII, cxlix.
6. The Sun symbolises Buddhi, the first manifest form of Heart energy (Vish*n*u).
7. Cf. p. 33, note 2.
8. Aditi is referred to in the Vedas as the consort of Vish*n*u; and here we get *Sri* and Lakshm*i*. Aditi, as has already been explained (See p. 342, note 1), refers to Prak*r*itic Ether and the elements; and *Sri* (*S*, r, *i*) signifies the creative energy (*i* is a sign of the feminine gender and woman is regarded as an instrument of creation) of Purushic (*s*) and Prak*r*itic Ether (r). The idea of Lakshm*i* is the same; she (L, aksh, m, *i*) signifies the creative energy (*i*) of the ten (l) senses (aksh, from which aksha, meaning an organ of sense, is derived) in relation to the Mind (m).

from his navel the primeval lotus originated[1]. He is the lord of the senses; urges all creatures to their acts[2]; and roves through the universe riding on Garu*da*[3]. He evloves the universe out of Prak*r*iti, and is both the effect and the cause[4]. He is identified with *S*esha, the Serpent[5]; assumes the form of Pr*ana* or Air; merges the life-breaths in the soul; and lives in the Ether of the Heart. He has Water for his home; is the receptacle of all waters in the universe; holds in the form of the vast Ocean all jewels and gems in his abdomen; and lies on the vast expanse of waters after the dissolution of the universe[6]. He is the brother and protector of Indra, who delights to do his deeds; and he performs the functions of the universe and causes its wheel to revolve[7]. He is the Lord of

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1. See Fig. 8, p. 44 and pp. 44–45 for the idea of the Lotus of the Heart.

2. Senses are related to the twofold character of Ether, and action to Prak*r*itic Ether, with both of which Vish*n*u is associated.

3. Garu*da* (Ga, r, u, *da*) refers to Purushic (Ga) and (u) Prak*r*itic Ether (r) in relation to the energy of the Mind or the Heart (da: See p. 222). This is the vehicle of Vish*n*u,—senses of knowledge and action in relation to the Mind and the Heart.

4. According to the system of Ved*a*nta, following the Vish*n*u idea, Prak*r*iti itself is created out of Purusha, and he then creates the universe with her. See pp. 31–32; p. 81, note 1.

5. The Serpent is the first manifest form of the universe, and is associated with Breath or Pr*an*a. See pp. 114–116.

6. Water symbolises Prak*r*iti. The relation of Purusha and Prak*r*iti, according to the Ved*a*nta system of thought, has already been explained (See note 4 above).

7. See Vish*n*u and Indra, p. 402. According to the Ved*a*nta the Supreme Purusha himself may be regarded as the chief actor of life (See pp. 85–86).

the universe; the lord of Time and its cycles; and is the primeval Golden Egg[1]. His effulgence is like the Sun; the Moon has originated from his Mind; and he overwhelms the universe with his *Maya*[2]. He protects the Cows; drinks Soma; takes his birth in a sacrifice; and lives in the form of sacrifice in all animals[3]. His bow is called *Sarnga*[4]; he has the mystic mark, *Sri*vatsa, on his breast[5]; and he is armed with the discus[6]. He is of diverse forms, manifest and unmanifest; and he like a cypher[7]. His colour is gold; his colour is tawny[8]; and he has seven tongues, and seven flames,

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1. The Golden Egg is Prak*ri*ti, and is here identified with the Supreme Purusha; and he is called Hira*n*yagarbha himself.

2. The Supreme Purusha, being the creator of Prak*ri*ti, is spoken of as characterised by *Maya* (See pp. 84–91).

3. Sacrifice is creative action, and the whole universe is regarded as having been created out of the sacrifice of the Supreme Purusha (See pp. 173–174).

4. *Sarnga* is derived from *Sringa* (*S*, *ri*, n, ga), all whose letters refer to Purushic or Prak*ri*tic Ether. The association of Vish*n*u with the twofold character of Ether or the senses of knowledge and action has already been explained (See pp. 85–86).

5. *Sri*vatsa literally means, A child or favourite (Vatsa) of *Sri*; and the idea of *Sri* has already been explained (See p. 408, note 8).

6. The word for Discus in the text is Chakra; and it is derived from K*ri*, to act (Monier William's Dictionary, p. 380.) Thus the discus of Vish*n*u is Action; and so is it of K*ri*sh*n*a. The latter is called Sudarsana chakra, signifying good or beautiful actions.

It has been pointed out that actions (or the senses of action) are related to Prak*ri*tic Ether; and as secondary meanings are often connected with the original idea of words, and Chakra means a wheel, this signifies that the form of motion in Prak*ri*tic Ether is like that on a wheel, resulting in change of place in motion. It has already been pointed out that motion in Purushic Ether is elliptical or without comparative change of place; while in Prak*ri*tic Ether it is like a circle, wave or a straight line (See p. 150).

7. A cypher or zero represents Purusha, and that is the form of the centrosome in a cell (Cf. p. 171, note 1).

8. The red or gold colour refers to Purushic Ether, and tawny to Prak*ri*tic Ether; and both are associated with Vish*n*u.

and seven horses to draw his chariot[1]. He is self-born; he is the creator of the universe; and he takes his birth through many incarnations,—Dwarf, Tortoise, Fish, Boar, two R*a*mas, K*r*ish*n*a, Arjuna, Vy*a*sa[2], and the rest.

X. V*A*YU.

We have examined the idea of Heart energy as Prak*r*itic and Purushic in Varu*n*a and Vish*n*u respectively; and it now remains to show that it is regarded as both Purushic and Prak*r*itic in the idea of V*a*yu. This energy has been described as something higher and stronger than Buddhi, signified by the letter *n* in both Varu*n*a and Vish*n*u; but we do not know anything more of its character and form. This omission is supplied in the idea of V*a*yu; and we are told that the energy of the Heart may be identified with Pr*a*n*a* or Breath.

FIGURE OF VAYU. According to the system followed in these pages the following figure would represent V*a*yu:–

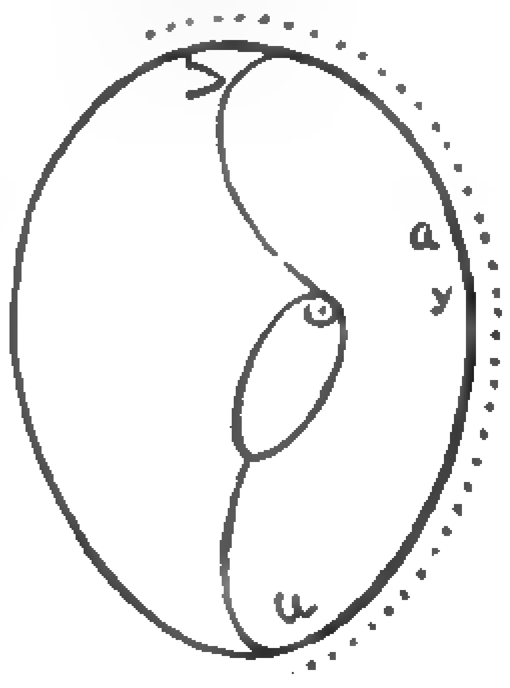

Fig. 47.

1. The number seven refers to Buddhi, Mind, and the five elements, all born out of the Heart (Vish*n*u); and Buddhi (represented by the number seven) is the first manifest form of the Heart.

2. The idea of the incarnations of Vish*n*u has already been explained (See pp. 126–133). As Vish*n*u represents Heart energy and Arjuna and Vy*a*sa are his incarnations, we may conclude that the latter also refer to the Heart; and it has been pointed out that Arjuna, the hero of the Mah*a*bh*a*rata, the son of Indra and identified with his father, represents Pr*a*n*a* or Heart energy (See p. 255). The idea of Vy*a*sa will be explained in the story of the Mah*a*bh*a*rata.

SIGNIFICANCE OF THE FIGURE. We notice that the line of V*a*yu's name extends from V to u, representing, as in the case of Varu*n*a and Vish*n*u, the relation of Purusha (*A*yu)[1] to Prak*r*iti (V)[1]. Further, the place of V*a*yu is in the Heart; for, as we shall see, he is identified with Breath or Pr*a*n*a*, dwelling in the Heart.

VAYU AND VATA. V*a*yu is often called V*a*ta in the Vedas[2]; and if we draw the line of V*a*ta (V, *a*, ta), as of V*a*yu, we shall find that it extends to the letter t, situated in Prak*r*itic Ether, and the difference between the two is obvious. The line of V*a*yu, as of Varu*n*a and Vish*n*u, expresses the relation of Prak*r*iti (V) to Purusha (Aru*n*a, Ish*n*u, and *A*yu), ending with Purushic Ether, indicated by the letter u, in each case; but in V*a*ta it extends to Prak*r*itic Ether, represented by the letter t; and as V*a*yu and V*a*ta are the same, we may conclude that the energy of the Heart expressed by V*a*yu is both Purushic and Prak*r*itic—Purushic in V*a*yu and Prak*r*itic it V*a*ta. We shall see how far this is borne out by the context.

VAYU IS PRANA. V*a*yu is said to have been born from the Pr*a*n*a* or breath of the Supreme Purusha[3]; and as a son is identified with the father in sacred literature, he represents Pr*a*n*a* or Heart energy himself.

DESCRIPTION OF VAYU. V*a*yu or V*a*ta is described in some detail in the following hymn of the *R*ig Veda[4]—

V*A*YU.

1. O the Wind's chariot, O its power and glory! Crashing it goes and hath a voice of thunder.

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1. We get several references to *A*yu in the Vedas (RV. I, xcvi, 2; clxii, 1), and the particular god referred to has never been properly identified. Sometimes it is believed to be a name of Manu (RV. I, xcvi, 2, note), and sometimes of V*a*yu (RV. clxii, 1, note).

2. RV. X, clxviii.

3. RV. X, xc, 13.

4. RV. X, clxviii.

It makes the regions red and touches heaven, and as it moves the dust of earth is scattered.

2. Along the traces of the Wind they hurry, they come to him as dames to an assembly.

Borne on his car with these for his attendants, the God speeds him, the universe's Monarch.

3. Travelling on the path of air's mid-region, no single day doth he rest or slumber.

Holy and earliest born, Friend of the Waters, where did he spring and from what regions came he?

4. Germ of the world, the Deities' vital spirit, this God moves ever as his will inclines him.

His voice is heard, his shape is ever viewless. Let us adore this Wind with our oblation.

CHARACTER OF VAYU. From a study of the hymn we find that V*a*yu, as Pr*ana*, has the following characteristics :–

(*a*) His origin is unknown (Verse 3).

(*b*) He is a friend of Water or associated with Prak*r*iti (Verse 3).

(*c*) He is Heart energy or *A*tman—the *A*tman of the Devas or the Shining gods[1] (Verse 4).

(*d*) As Heart energy, he is the origin (germ)[2] of the world, the earliest born, and Monarch of the universe (Verses 2–4).

1. The word for 'vital spirit' in the text is *A*tman, seated in the Heart. If V*a*yu is the *A*tman of the Devas, he would be still more so of men.

2. The word for 'germ' in the text is Garbha, which means womb or origin.

(e) He is associated with Lightning or Lightning of the Heart[1], analogous to Mind-energy (Verse 3).

(f) He is associated with Heaven and Earth, implying that he is both Purushic and Prak*r*itic[2] (Verse 1).

(g) He is ever active, ever moving; and though his voice is heard, his shape is ever viewless[3]. (Verse 4).

Thus we see that the hymn describes Heart energy or Pr*a*n*a* as fully as possible. Its origin is unknown, but it is both a Purushic and Prak*r*itic energy; it may be identified with *A*tman or Soul; its energy is electric or super-electric; and it is always active; it makes a sound as it moves, but is ever viewless and without shape[3].

Purushic and Prakritic Character of Vayu. We have observed that the reference to Heaven and Earth in this hymn signifies that V*a*yu is both Purushic and Prak*r*itic in character. The same idea is indicated in connection with horses and cows and red and tawny colour which, as has already been explained[4], refer to the twofold character of Ether. V*a*yu, accordingly, illumines Heaven and Earth[5]; for him the nectar yielding cow pours all rich treasure forth as milk[6]; he has his red[7] and tawny steeds[8]; and purified Soma, pressed through

1. The word for 'mid-air' in the text is Antariksha, which, as already explained, means Lightning of the Heart (See p. 286, note 2).

2. Heaven and Earth or Dyu (Div in the text) and Prithvi refer to the Purushic and Prak*r*itic halves of the universe (See pp. 358–361).

3. Cf. p. 152.

4. See p. 381.

5. RV. I, cxxxiv, 3.

6. RV. I, cxxxiv, 4.

7. RV. I, cxxxiv, 3.

8. RV. IV, xlviii, 5.

water and passed through the wether's fleece is offered to him[1].

Vayu and Indra. The association of V*a*yu and Indra has already been described and explained[2]. They both refer to Heart energy, the one directly and the other indirectly; and in the *S*atapatha Br*a*hma*n*a the two are identified[3]. Accordingly a number of Vedic hymns are addressed jointly to them[4]; they are a sovran pair[5]; are friendly minded[6]; are seated together in one chariot[7]; and drink together the divine Soma juice[8].

Vayu and Soma. Soma, as already explained, is Mind energy, akin to the Heart, associated with the senses of knowledge and purified through the senses of action. As V*a*yu also refers to the Heart, Mind, and the twofold character of Ether, the two are closely allied; and V*a*yu is the first to drink the Soma juice[9]; and purified Soma, pressed through stones[10], in water, and passed through the fleece in offered to him[11].

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1. RV. I, cxxxv, 6. The idea of purified Soma has already been explained as referring to the twofold character of Ether.

2. See pp. 353–355.

3. *S*Br. IV, i, 3, 19; SBE. Vol. XXVI, p. 269.

4. RV. I, cxxxv, etc.

5. RV. VII, xc, 5.

6. RV. VII, xci, 5.

7. RV. IV, xlviii, 2.

8. RV. I, ii, 4.

9. RV. I, cxxxiv, 6; cxxxv, 4.

10. RV. I, cxxxv, 5.

11. RV. I, cxxxv, 6.

VAYU AND MARUTS. As will presently be shown, Maruts refer to the twofold character of Ether or the senses of knowledge and action in relation to the Mind; and as V*a*yu is associated with the same, they are said to have been engendered by V*a*yu from the womb of Heaven[1]. It is for the same reason that the Maruts join the host of Indra[2], and constitute Vish*n*u's band[3]; for both the gods are associated with Ether and the Mind.

VAYU IN POST-VEDIC LITERATURE. It will be found on examination that the Vedic idea of V*a*yu is continued in post-Vedic literature. We have observed that the idea of Pr*an*a, Breath, or Heart energy may be considered from the following points of view[4]:–

(a) It is the energy of the Heart, identified with *A*tman or Soul, and characterised by consciousness.

(b) It is the energy of the Head, presided over by Buddhi or the Sun.

(c) It is conceived as Mind energy, akin to the Heart.

(d) It is something physical, identified with the element Air and associated with action.

(e) It is related to the senses of knowledge and action, and recognised as superior to them all.

(f) It is related to food.

From this we see that V*a*yu, as Pr*ana* or Heart energy, is both Purushic and Prak*r*itic in character: it is the unmanifest energy of the Heart, or *A*tman, or self-conscious

1. RV. I, cxxxiv, 4. The word for Heaven in the text is Div or Dyu; and Heaven, as has been shown, refers to the Purushic aspect of Ether.

2. RV. I, lxxxvii, 5.

3. RV. VIII, xx, 3.

4. See p. 152.

Pr*an*a as well as the physical element Air; and it is associated with Buddhi and Mind, the senses of knowledge and action, and food. As we shall see, all these ideas are differently expressed from different points of view in the later sacred works of the Hindus. Thus, V*a*yu is one of the eight Vasus[1]; is identified with Pr*an*a[2] seated in the Heart[3], and with the element Air[4], and spoken of as its lord[5]; but lest there should be a confusion of thought between the two, we are told that V*a*yu as Air, and Pr*an*a as *A*tman or energy of the Heart, are not to be identified[6]. Again, as *A*tman or Heart energy, he is the Self of the gods[7]; is invoked as Brahman[8]; and is the thread by which the world and all creatures are strung together[9]. He dwells in the sky and the world[10]; he is the child of the Quarters[11]; he is Vi*s*vakarman or universal Actor[12]; and he purifies the sacrifice[13]. He lays hold of

1. B*r*ih. Up. III, ix, 3; SBE. Vol. XV, p. 140.

2. B*r*ih. Up. I, iii, 13; Mait. Br. Up. VI, 33; SBE. Vol. XV, pp. 80, 331.

3. *S*Br. III, viii, 3, 15; SBE. Vol. XXVI, p. 204.

4. *S*Br. VI, iv, 3, 4; SBE. Vol. XLI, p. 221.

5. *S*Br. IX, iii, 1, 3; SBE. Vol. XLIII, p. 208.

6. Ved. S*u*t. III, iii, 43; SBE. Vol. XXXVIII, p. 256.

7. *S*Br. IX, i, 2, 38; SBE. Vol. XLIII, p. 179.

8. Tait. Up. I, xii, 1; SBE. Vol. XV, p. 53.

9. B*r*ih. Up. III, vii, 2; SBE. Vol. XV, p. 133.

10. Chh. Up. II, xxiv, 9; SBE. Vol. I, p. 37.

11. Chh. Up. III, xv, 2; SBE. Vol. I, p. 49. Quarters refer to Ether from which Air is born.

12. *S*Br. VIII, i, 1, 7; SBE. Vol. XLIII, p. 6.

13. Chh. Up. IV, xvi, 1; SBE. Vol. I, 68. See p. 400, note 1.

food[1]; he is worshipped as Ocean[2]; and he is heard but not seen[3]. Again, V*a*yu as Pr*ana* is centred in the head[4]; he is the cause of the Mind[5] and the latter is merged in him at death[6].

VAYU IN THE MAHABHARATA. In the story of the M*a*habh*a*rata V*a*yu is spoken of as the father of the P*and*ava hero Bh*i*ma who, as will be explained in the following pages, represents Mind energy. We have seen that V*a*yu, as breath, is said to be the cause of the Mind[5]; and as Heart energy, it is akin to the Mind; and as father and son are often identified in sacred literature, V*a*yu, as the father of Bh*i*ma, is regarded as Mind energy in the Mah*a*bh*a*rata.

XI. USHAS OR DAWN.

We have examined the principal gods of the Vedas in the light of the four great energies of life,—Ether, Mind, Buddhi, and Heart; and it would be interesting to see how far our system of interpretation may be extended to other gods as well. In this connection we have shown that the three great goddesses, Bh*a*rat*i*, I*da* and Sarasvat*i* represent three different ways of looking at Prak*r*iti with reference to Ether, Mind, and the Heart[7]; and of the minor deities the most important are Ushas and Maruts.

1. Ait. *A*r. Up. II, iv, 3, 2–3; SBE. Vol. I, p. 241. B*r*ih. Up. I, iii, 17. SBE. Vol. XV, p. 81.

2. *S*Br. XIV, ii, 2, 2–3; SBE. Vol. XLIV, p. 479.

3. *S*Br. XI, viii, 3, 8; SBE. Vol. XLIV, p. 130.

4. *S*Br. VI, v, 3, 11; SBE. Vol. XLI, p. 241.

5. Chh. Up. VI, viii, 2; SBE. Vol. I, p. 99.

6. Chh. Up. VI, viii, 6; SBE. Vol. I, p. 101.

7. See pp. 345–346.

Ushas or Dawn. The Dawn is the meeting time of morning and night, or light and darkness; and, as we have pointed out, the former refers to Purusha and the latter to Prak*r*iti. Again, we have seen that there are four great creative energies of life,—Heart, Buddhi, Mind, and Ether; and of these Buddhi alone is devoid of duality[1]; and the rest, being respectively super-electric, electric, and magnetic, are characterised by a positive and negative aspect, and north and south seeking magnetic poles; and these may be regarded as the meeting places of Purusha and Prak*r*iti[2]. If this be correct, Ushas or Dawn should refer to these three energies, Heart, Mind, and Ether; and we shall see how far this is so.

Meaning of Ushas. According to our letter analysis Ushas may be resolved into U, sha, s; and of these the first represents Purushic Ether, the second Mind[3], and the third the energy of the Heart[4]. Thus we see that the idea of the three goddesses, Bh*a*rat*i*, I*da*, and Sarasvat*i*, symbolic of the three aspects of Prak*r*iti, is included in Ushas or Dawn; and what was conceived as separate in the three is expressed as one in the goddess of the union of darkness and light.

Description of Ushas. Ushas or Dawn, expressing the creative energy of Purusha and Prak*r*iti united together in one, is described in the Vedas as the Lady of Light[5] and the maker of light[6]; light, amid all light the fairest[7]; born

1. See p. 85.

2. We have already shown that the positive aspect of electricity is Purushic and the negative Prak*r*itic; similarly the north seeking pole is Purushic and the south seeking Prak*r*itic. See p. 42, note 2.

3. The letter sh (s) is No. 6 in our diagram of the alphabet, and that number refers to the Mind (See pp. 197, 233).

4. The letter s is No. 13 in our diagram of the alphabet, and refers to the energy of the Heart (See p. 233).

5. RV. I, xlviii, 1. Light refers to Purusha, darkness to Prak*r*iti.

6. RV. I, xlviii, 8.

7. RV. I, cxiii, 1.

refulgent white out of darkness[1]; the light that lies in darkness[2], uncovering the mighty gloom[3]; passing self-luminous through the waters[4]; and at night time with her argent lustre showing herself through the shades of darkness[5]; and in her night and light clash not[6].

USHAS: HEART ENERGY. As Ushas refers to the Heart, she is the sister of Varu*n*a[7], the spouse of S*u*rya[8], and the mother of the gods[9]; she is most like Indra[10], and has brought forth Agni and the Sun[11]. In her is each living

1. RV. I, cxxiii, 9.
2. RV. VII, lxxvi, 4. The union of Purusha and Prak*r*iti is expressed in terms of light and darkness.
3. RV. VII, lxxxi, 1. The word for gloom in the text is Tamas, which refers also to Prak*r*iti (See p. 95).
4. RV. VI, lxiv, 4. Waters refer to Prak*r*iti, and light to Purusha; and so Ushas is a Purushic energy (light) passing through Prak*r*iti (Water). The previous idea is similar.
5. RV. VI, lxv, 1. See previous note.
6. RV. I, cxiii, 3. This expresses the harmony of Purusha and Prak*r*iti in the idea of Ushas.
7. RV. I, cxxiii, 5. Varu*n*a represents Heart energy (See p. 394).
8. RV. VII, lxxv, 5. S*u*rya refers to Heart energy, with Buddhi (Sun) for its first manifestation. We have already explained that S*u*ry*a* (the feminine form of S*u*rya) represents Heart energy (See p. 366); and S*u*rya, its masculine counterpart, must do the same.
9. RV. I, cxiii, 19.
10. RV. VII, lxxix, 3. Indra refers to Heart energy (See p. 341).
11. RV. I, cxiii, 9; VII, lxxviii, 3. Agni is a Buddhi god and is brought forth by the energy of the Heart. As will presently be explained, Ushas refers also to Ether; and we have shown that the idea of Agni is born of the twofold character of that element (See p. 326). The Sun refers to Buddhi, born of the Heart.

creature's breath and life[1]; her steeds are yoked far beyond the rising sun[2]; and she fills the regions of Antariksha or mid-air[3].

USHAS AND MIND. There is no special reference to the Mind in connection with Ushas in the Vedas; and that would probably be due to the fact that the Mind is akin to the Heart, which she represents.

USHAS AND ETHER. As Ushas or Dawn is associated with Purushic Ether, expressed by the letter u, she is the daughter of the sky[4]; her parents are Heaven and Earth[5]; she has red steeds[6] and red cows[7]; she is the friend of the Asvins,

1. RV. I, xlviii, 10. Breath or *Prana* is Heart energy.

2. RV. I, xlviii, 7. Beyond the Sun (Buddhi) is the Heart.

3. RV. VII, lxxv, 3. The word for mid-air is Antariksha which, as already explained, means Lightning of the Heart (See p. 286, note 2; p. 287, note 4), and refers to Heart energy.

4. RV. I, xlviii, 1. Dyu or Sky refers to Purushic Ether as already explained.

5. RV. I, cxxiv, 5. The reference in the text is to "both her parents;" and they are explained as Heaven and Earth or Dyu and Prithv*i*, who refer to the twofold character of Ether, as already explained. This expresses the union of Purushic and Prakritic Ether in Ushas.

6. RV. I, xlix, 1. Steeds refer to the senses of action or Prak*r*itic Ether, and red is the colour of Purusha. This expresses the union of the Purushic and Prak*r*itic counterparts of Ether.

7. RV. I, xcii, 2. Cows refer to the senses of knowledge or Purushic Ether; and red is the colour of Purusha.

and mother of the kine[1]; she is Aditi's form of glory[2]; and the origin[3] and ensign of sacrifice[2]; and she visits the land where the Five Tribes are settled[4].

XII. MARUTS.

The Maruts occupy an important place among the minor Vedic deities. According to our letter analysis the word Marut may be resolved into M (a), r, u, t, and would mean, Mind energy (r) in association with Purushic (ma) and (u) Prak*r*itic Ether (t)[5]; and we see that the idea of the word is indicated by the line of its name, extending from r, assigned to the region of Mind, to t in the region of Prak*r*itic Ether.

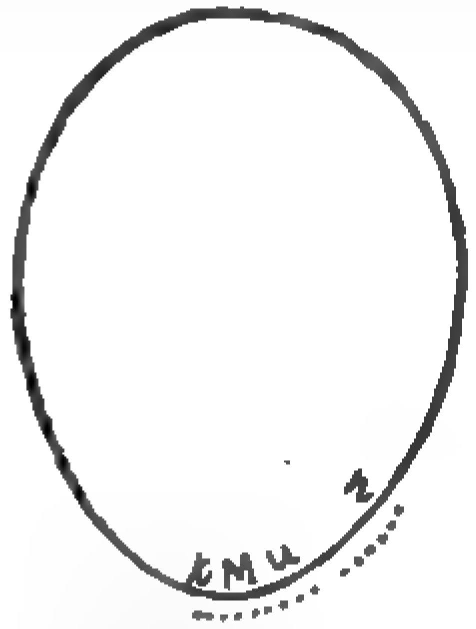

Fig. 48.

1. RV. IV, lii, 3. Asvins refer to the twofold character of Ether in the light of the senses of knowledge and action; and cows refer to the senses of knowledge.

2. RV. I, cxiii, 19. Aditi is identified with Prithvi or our planet Earth (See p. 342, note 1), which is associated with Prak*r*itic Ether; and sacrifice refers to the creative union of the twofold character of Ether or the senses of knowledge and action.

3. RV. VII, lxxviii, 3. Sacrifice is creative action. See previous note.

4. RV. VII, lxxv, 4. The number five refers to Ether (See p. 197).

5. The letter r belongs to the region of the Mind, m (a) to that of Purushic Ether, and t to Prak*r*itic Ether; while u is the conjunction; and each represents the energy to which it is assigned.

MARUTS AND ETHER. Inasmuch as Maruts refer to the twofold character of Ether in association with the Mind, they are called the sons of Dyaus[1], the children of Rudra[2] and P*r*isni, the Cow[3]. They fill the earth with milk[4], water with fatness-dripping milk[5], and drop fatness honey-hued[6]. They bring together the two worlds[7], the mighty waters and the Sun[8]; they are, like the A*s*vins, born

1. RV. X, lxxvii, 2. Dyaus represents Purushic Ether. See p. 358.

2. RV. I, xxxviii, 7. Rudra is Mind energy associated with the twofold character of Ether. See p. 389.

3. RV. I, xxxviii, 4. All letters of P*r*isni (P, *r*i, *s*, n, i) except i, refer to Purushic and Prak*r*itic Ether; and the letter i refers to Mind energy; accordingly P*r*isni signifies the twofold character of Ether in relation to the Mind; and that is what the Maruts themselves represent. The Cow refers to Ether, as already explained; and as P*r*isni is associated with that element, she is called a Cow.

4. RV. I, lxiv, 5. Milk refers to Purushic Ether.

5. RV. I, lxiv, 6. Water refers to Prak*r*iti; fatness or clarified butter or *ghee*, refers to Prak*r*itic Ether; while milk to Purushic Ether. The Maruts express the twofold character of Ether in relation to Prak*r*iti or Water.

6. RV. I, lxxxvii, 2. Fatness or *ghee* refers to Prak*r*itic Ether.

7. RV. VI, lxvi, 6. The two worlds refer to the two world-halves or the twofold character of Ether (See Dyu and P*r*ithvi, or Heaven and Earth); and they are brought together by means of sacrifice or creative action by Indra, Soma, and the two A*s*vins. As Maruts, like Indra, are called wonder workers, they bring together the two worlds.

8. RV. VIII, vii, 22. See previous note. The Sun refers to Purusha and Water to Prak*r*iti. Thus the Maruts bring together Purusha and Prak*r*iti or the two world-halves by means of creative action or sacrifice.

together[1]; and, like the twins, are called coursers[2]; and are possessed of horses[3] and cows themselves[4].

Maruts and the Mind. As Maruts are associated with the energy of the Mind, characterised by electric energy or lightning, they make lightnings with their powers[5]; possess lightning-laden cars[6]; deck themselves with lightning in their hands[7]; wield the thunderbolt[8]; and have lightning for their spears[9].

Maruts and other Gods. As almost all Vedic gods are associated with the Mind and the senses of knowledge and action, and Indra is the chief among those who relate to creative action or sacrifice, the Maruts, representing the same idea, are the brothers of Indra[10]; join him in his fights[11] are

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1. RV. I, lxiv, 4. The senses of knowledge and action are linked together as one with reference to Maruts, and that is the idea of creative action or sacrifice; hence they are born together like the Asvins. See p. 424, note 8.

2. RV. VIII, xx, 23. Horses refer to the senses of action or Prakritic Ether.

3. RV. I, xxxvii, 14.

4. RV. I, xxxviii, 2. Cows refer to the senses of knowledge or Purushic Ether.

5. RV. I, lxiv, 5.

6. RV. I, lxxxviii, 1.

7. RV. VIII, vii, 25. Hands are the instruments of action. Here Mind energy or lightning is associated with action, as in the case of Indra.

8. RV. VIII, vii, 22. Thunderbolt or lightning is Mind energy.

9. RV. V, lii, 13.

10. RV. I, clxx, 2.

11. RV. I, lxxxvii, 5.

ruled by him[1], and of one accord with him[2]; and like him they drink Soma[3]; slay Vritra[4]; cause the waters to descend[5]; pour the torrents down[6]; set the storm-cloud free to stream through the worlds; and cause the rain floods to flow over the desert spots[6]. Like Indra they are wonder workers[7]; urge themselves to speed[8]; and are rapid as the wind[9]. As Indra is associated with Vishnu, they follow the latter[10] as his band[11], and are at one with him[12].

Thus we see that the gods hymned in the Vedas represent great energies of life,—Heart, Buddhi, Mind, and Ether, considered from different points of view. The twofold character of Ether, dividing the universe into two halves, Purushic and Prakritic, is represented by Heaven and Earth or Dyu and Prithvi; while the twin senses of knowledge and action, related to this twofold character, are personified by the two Asvins. Mind energy in connection with the senses of knowledge is represented by Soma; while Rudra represents the Mind in

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1. RV. I, clxix, 1.
2. RV. V, lvii, 1.
3. RV. VII, lix, 3.
4. RV. VIII, vii, 23. The chief weapon for slaying Vritra is Mind energy or the thunderbolt (See pp. 309–311).
5. RV. V, lix, 7.
6. RV. V, liii, 6.
7. RV. V, lv, 5.
8. RV. I, clxviii, 4. Speed refers to Prakritic Ether, and this is the significance of the letter r with reference to Ether.
9. RV. V, liv, 3.
10. RV. V, lxxxvii, 1.
11. RV. VIII, xx, 3.
12. RV. V, lxxxvii, 8.

connection with the senses of action. Buddhi in association with the senses of knowledge is personified by Agni; while Indra personifies Buddhi in association with the senses of action. The three different ways in which it is possible to think of Heart energy, as Prak*r*itic, Purushic, and Purushic and Prak*r*itic both, are represented by Varu*n*a, Vish*n*u, and V*a*yu or V*a*ta[1] The minor gods and goddesses of the Vedas represent the great energies of life in the same way. The three goddesses, Bh*a*rat*i*, I*da*, and Sarasvat*i* personify three different ways of looking at Prak*r*iti, as Ether, Mind, and energy of the Heart; while all the three combined are represented by Ushas or Dawn. In the same manner Maruts represent the combined senses of knowledge and action in association with the Mind, completing what is lacking in the idea of Rudra and Soma separately.

Further, we notice that we are able to interpret the gods of the Vedas in this manner in the light of our letter analysis and the diagram of the alphabet, where each letter expresses an idea and an energy of life, and all combined serve to indicate the significance of a name; and this would support our theory regarding the character and form of the Sansk*r*it language as created by the genius of man to be a living picture of the universe.

The energies of life represented by the gods of the Vedas constitute the basis of all post-Vedic thought of the Hindus, on which have been reared all their great systems of philosophy and religion,—S*a*ñkhya, Yoga, and Ved*a*nta, and the religions associated with the names of Buddha, *S*iva, and Vish*n*u, founded on Ether, Mind, and Buddhi (the first manifestation of the Heart) as the great manifest creative energies[2]: and so are the Vedas acknowledged to be supreme in authority in all matters relating to Hindu philosophy and religion.

Further, it has been shown that all the three great systems of philosophy and religion are associated with the

1. In addition to these main energies of life, these gods are associated with other correlated energies as well. This has already been explained.

2. See pp. 77–83.

three Gu*n*as[1]; and so may the Vedas be regarded as dealing with the three Qualities[2]. Again, as the three Gu*n*as meet in Ether[3], with its twofold character, Purushic and Prak*r*itic, and as the highest of creatures on Earth, *viz.*, the viviparous, are made manifest in Prak*r*itic Ether[4], characterised by the senses of action, the Vedas, dealing with the manifestation of life, may appropriately be said to deal with Action, the counterpart of Gu*n*as, too; and we have seen how the idea of Action is expressed in each principal god of the Vedas; and wherever it is lacking in the very meaning of a name, it is regarded as a defect and an attempt is made to rectify it[5]. Accordingly the Vedas are said to deal with the three Gu*n*as[6] and to enjoin action as a sacrifice[7].

The idea of sacrifice has already been explained: it is conceived as selfless and creative action, which by uniting together (the senses of) action with (those of) knowledge, can transform a Prak*r*itic into a Purushic energy; and this is expressed in the very word, Yajna, meaning a sacrifice, where the conjunct consonant, jn (a) represents the union of Prak*r*itic (j) and Purushic Ether (na), conceived as creative (ya)[8]. Accordingly the later Vedas, specially the Yajur and Atharva, are said to consist of hymns of sacrifice; and the Br*a*hma*n*as to relate to the ritual, ceremonial, or sacrificial part of the Vedas. But if sacrifice is understood in its proper light as Purushic or creative action, we have a key to the correct understanding of

1. See pp. 79–83.

2. See p. 79, note 2.

3. See pp. 80–81.

4. See p. 134.

5. This is the idea of the purification of Soma, and the three great steps of Vish*n*u. See pp 373–374 and 400.

6. BhG. II, 45. See p. 79, note 2.

7. MBh. Vana Parva. III, ii, 73.

8. See p. 400, note 1.

a great deal of Vedic and post-Vedic literature. This creative action is expressed in symbolic terms, in the form of material and immaterial things offered as sacrifice; for the whole universe, according to the Hindus, is created out of the sacrifice of the Supreme Purusha himself[1]; and so is each act of sacrifice but an act of creation of a newer form of life.

But this form of expression in terms of sacrifice created a new problem of its own: the original meaning of the Vedas stood in danger of being lost in the language of sacrifice; and it became necessary to explain it in a more simple form, shorn of as much symbolism as possible. This was done in the Upanishads, which constitute a great body of commentary, explanation and illustration of Vedic thought; and these have been compressed into S*u*tras or Aphorisms of the different systems of Hindu philosophy,—S*a*ñkhya, Yoga, Ved*a*nta and the rest[2].

But the Upanishads and Aphorisms of philosophy would appear to have been too dry and abstruse for the average mind, and for it the truths of the Vedas had to be dressed in story form; but the story had to be so constructed that, while appearing to be an account of great and heroic deeds of mighty men and gods, it should yield its true and philosophic meaning when analysed and interpreted in the light of its original conception. This was the problem of the Pura*n*as and the epics of R*a*m*a*ya*n*a and Mah*a*bh*a*rata.

In this connection it is necessary to observe that post-Vedic thought was not a mere repetition of Vedic ideas; it was both an explanation and an expansion, and in one respect significantly so. We have observed that the Vedas deal with the three great manifest energies of life, Ether, Mind, and Buddhi; and the Heart as Prak*r*itic, Purushic, and Purushic and Prak*r*itic both. But this combined Purushic and Prak*r*itic

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1. See pp. 173–174.

2. There are six systems of Hindu philosophy, each of which has its own S*u*tras. The principal ones, however, are S*a*nkhya, Yoga, and Ved*a*nta. See p. 102, note 2.

character of the Heart is very inadequately described; and it is only in post-Vedic thought that it comes to be more and more clearly defined; till in the K*r*ish*n*a idea not only are the two identified, but the separate character of Prak*r*iti is eliminated, and it is held that all that appears be of Prak*r*iti is really of Purusha himself[1]. This is at the root of Ved*a*nta, by which the human mind transcended the bounds of Vedic thought[2].

This difference between the character of Vedic and post-Vedic thought is expressed by the terms *S*ruti and Sm*r*iti. The former is usually understood to signify that which has been *heard* or communicated from the beginning, referring to the Vedas as sacred, eternal words heard by holy sages or *R*ishis[3]; while the latter constitutes the whole body of sacred tradition *remembered* by human teachers, and includes all post-Vedic literature,—the six Ved*a*ñgas, the S*u*tras or Aphorisms, the law-books of Manu, and Pura*n*as, and the great epics of R*a*m*a*ya*n*a and Mah*a*bh*a*rata[4]. But according to our method of interpretation *S*ruti (*S*, r, u, ti) means, This is (ti, being the Vedic form of iti)[5] Buddhi (*S*, assigned to the region of Buddhi), associated with Mind (r, assigned to the Mind) and Purushic Ether or the senses of knowledge (u)[6]; while Sm*r*iti (S, m, *r*i, ti) means, This is (ti or iti) Heart energy, akin to the Mind (S)[7], associated with Purushic (m, assigned to this region) and Prak*r*itic Ether (*r*i), or the senses of knowledge

1. See p. 406, note. This is the idea of Krish*n*a.

2. BhG. II, 45. K*r*ish*n*a urges Arjuna to transcend the three Gu*n*as, constituting the limit of Vedic knowledge. Cf. BhG. II, 42–44.

3. See Monier William's Dictionary p. 1101.

4. See Monier William's Dictionary, p. 1272.

5. Cf. Kunti (Kum, ti), p. 253, note 4. See Monier William's Dictionary, p. 446.

6. *S*ru of *S*ruti is a conjunct syllable, implying the union of Buddhi, Mind, and the senses of knowledge.

7. The letter s refers to the Heart. See p. 233.

and action[1]. Thus we see that while the Vedas (*S*ruti) refer to Buddhi in association with the Mind and the senses of knowledge, post-Vedic literature (Sm*r*iti) emphasises the idea of Heart energy, akin to the Mind, in relation to both the senses of knowledge and action. Post-Vedic thought is thus but a continuation and expansion of Vedic ideas, with greater emphasis on the Heart, Mind, and the union of the senses of knowledge and action, bringing out the idea of the unmanifest (Heart), as well as of sacrifice as Purushic and creative action.

The idea of *S*ruti and Sm*r*iti is significant also from another point of view. As we have observed, secondary meanings are often connected with the original idea of words; and *S*ru means to hear, and Sm*r*i to remember. If our interpretation of *S*ruti and Sm*r*iti be correct, this implies that hearing or listening (*S*ruti) involves the function of Buddhi (*S*), Mind[2] (r), and the senses of knowledge (u); while memory (Sm*r*iti) refers to the function of the Heart (S, with Buddhi for its first manifestation, and akin to the Mind), and the senses of knowledge (m) and action (*r*i). Thus the chief difference between them relates to the senses of action and the function of the Heart. In other words, the senses of action need not function when we listen or hear; but the senses of knowledge must, and with them the Mind and Buddhi. Again, memory refers to the senses of action, which succeed the senses of knowledge: thus, when the senses of knowledge function, the senses of action may or may not; but when the latter function, the former also must; similarly, when we listen, we may or may not remember; but when we remember, we must have heard. Further, the association of memory with (the senses of) action implies that whenever we act memory is always roused; and actions arise from the energy of the Heart (s). Finally, the Heart is unmanifest and characterised by Consciousness; and as its energy is said to be associated with

1. Sm*r*i of Sm*r*iti is one syllable like *S*ru, and implies the union of Heart energy (akin to the Mind) with the senses of knowledge and action.

2. The difference between Heart energy, Buddhi and Mind has already been explained (See pp. 67–68).

memory, it means that memory may function without the medium of the manifest senses and their objects; that is, it may do so only through Consciousness or the energy of the Heart.

We have so far touched but the fringe of a great subject, and many difficult problems remain to be considered. The state of Vedic and pre-Vedic civilization; the date of composition of the Vedas; the relation of Sansk*r*it to the Indo-European stock of languages on the one hand and its derivative Indian or Pr*a*k*r*it languages on the other; the connection of the Hindu systems of thought with the other great religious systems of the world,—Egyptian, Zoroastrian, Greek, Hebrew, and Christian,—these are questions that will readily occur to any student of the subject; and if the theory developed in these pages is correct, many ideas and hypotheses of modern criticism of Sansk*r*it and Hindu systems of thought will have to be revised in the light of the more ancient and orthodox view of the sacred works; for it is an age-long tradition among the Hindus that their sacred works are not mere stories or myths, but pictures of great and mighty truths of science and divine philosophy. But these problems, however interesting, are outside the scope of our present work; and we have to confine ourselves to the interpretation of the story of the Mahabharata in the light of our system of thought.